HEAL THE SICK, RAISE THE DEAD
CLEANSE THE LEPERS, CAST OUT DEMONS

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SCIENCE AND HEALTH

WITH

KEY TO THE SCRIPTURES.

BY

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YE shall know the truth, and the truth shall make you free.

JOHN viii. 32.

THERE is nothing either good or bad, but thinking makes it so.

SHAKESPEARE.

I, I, I, I itself, I,
The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I itself, I.

ANONYMOUS.

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PREFACE.

LEANING on the sustaining Infinite, to-day is big with blessings. The wakeful shepherd beholds the first faint morning beams, ere cometh the full radiance of a risen day. So shone the pale star to the prophet-shepherds; yet it traversed the night, and came where, in cradled obscurity, lay the young child who should redeem mortals, and make plain to human understanding the way of salvation. Now, across a night of error, dawn the morning beams, and shines the guiding orb of Truth. The Wisemen are led to behold and follow the daystar of Divine Science, as it shows the way to eternal harmony.

The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past, and the cold conventionality of materialism, no longer obstruct the way to progress. Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him, whom to know aright is Life eternal. Though empires fall, "He whose right it is shall reign."

A book introduces new thoughts, but cannot make them speedily understood. It is the task of the sturdy pioneer to hew the tall oak and cut the rough gran-

ite. Future ages must declare what the pioneer has accomplished.

Since the author's discovery of the adaptation of Truth to the treatment of disease, as well as of sin, her system has been fully tested, and has not been found wanting; but to reach the heights of Christian Science, man must live in obedience to its divine Principle. To develop the full glory of this Science, the discords of corporeal sense must yield to the harmony of spiritual sense; even as the science of sound corrects false tones caught by the ear, and gives sweet concord to music.

Theology and physics teach that both matter and Spirit are real and good; whereas the fact is, that one is good and real, and the other is its opposite. The question, What is Truth? is answered by demonstration, — by healing disease and sin; and this shows that Christian healing confers the most health and makes the best men. On this basis, Christian Science will have a fair fight. Sickness has been fought for centuries by doctors using material remedies; but the question arises, Is there less sickness because of these practitioners? A vigorous No is the response deducible from two connate facts, — the reputed longevity of the Antediluvians, and the rapid multiplication and increased violence of diseases since the Flood.

In the author's work, "Retrospection and Introspection," will be found a biographical sketch, narrating experiences which led her, in the year 1866, to the discovery of the system which she denominated Christian Science. As early as 1862 she began to write down and give to friends the results of her Scriptural study, for the Bible was her sole teacher; but these compositions were

crude, the first steps of a child in the newly discovered world of Spirit.

She also began to jot down her thoughts on the main subject; but these jottings were only infantile lispings of Truth. A child drinks in the outward world through the eyes, and rejoices in the draught. He is as sure of the world's existence as of his own; yet he cannot describe it. He finds a few words, and with these he stammeringly attempts the conveyance of his feeling. Later the tongue voices the more definite thought, though still imperfectly.

So was it with the author. As a certain poet says of himself, she "lisped in numbers, for the numbers came." Certain essays, written at that early date, are still in circulation among her first pupils; but they are feeble attempts to state the Principle and practice of Christian healing, and are not complete or satisfactory expositions of Truth. To-day, though rejoicing in some progress, she finds herself still a willing disciple at the heavenly gate, waiting for the Mind of Christ.

Her first pamphlet on Christian Science was copyrighted in 1870; but it did not appear in print until 1876, as she had learned that this Science must be demonstrated by healing, before a work on the subject could be profitably published. From 1867 until 1875 copies were, however, in friendly circulation.

Before writing this work on Science and Health, she made copious notes of Scriptural exposition, which have never been published. This was between the years 1867 and 1868. These efforts show her ignorance of the great subject up to that time, and the degrees by which she came at length to the solution of the stupen-

dous Life-problem; but she values them, as a parent may treasure the memorials of childhood's growth, and would not have them changed.

The first edition of Science and Health was published in 1875. Various books on mental healing have since been issued, most of which are incorrect in theory, and filled with plagiarisms from Science and Health. They regard the human mind as a healing agent; whereas this mind is not a factor in the Principle of Christian Science. A few books, however, which are based on this Book, are useful.

The author has not compromised conscience to suit the general drift of thought, but bluntly and honestly given the text of Truth. There has been no effort on her part to embellish, elaborate, or treat in full detail so infinite a theme. By thousands of well-authenticated cases of healing, many of her students have proven the worth of her teachings. For the most part, these have been cases abandoned by regular medical attendants as hopeless; inasmuch as few will turn to God till all physical supports have failed, because there is so little faith in His disposition and power to heal.

The Principle of her system is demonstrable by the personal experience of any sincere seeker of Truth. Its purpose is good, and its practice is more safe and potent than that of any other sanitary method. The unbiased Christian thought is soonest touched by Truth, and convinced of it. Those only quarrel with her method who have not understood her meaning, or who, discerning the Truth, come not to the light, lest their works should be reproved. No intellectual proficiency is requisite in the learner, but sound morals are most desirable.

Many imagine that the phenomena of physical healing in Christian Science only present a phase of the action of the human mind, which, in some unexplained way, results in the cure of sickness. On the contrary, Christian Science rationally explains that all other pathological methods are the fruits of human faith in matter, — in the workings, not of Spirit, but of the fleshly mind, which must yield to Science.

The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness, and so disappear as naturally and as necessarily as darkness gives place to light, and sin to reformation. Now, as then, they are not supernatural, but supremely natural. They are those "mighty works," which were the sign of Immanuel, or "God with us," — an influence ever present in human consciousness, and coming now again, as was promised aforetime,

> To preach deliverance to the captives [of sense],
> And recovering of sight to the blind, —
> To set at liberty them that are bruised.

When God called her to proclaim His Gospel to this age, there came also the charge to plant and water His vineyard.

The first school of Christian Science Mind-healing was begun by the author in Lynn, Massachusetts, about the year 1867, with only one student. In 1881 she opened the Massachusetts Metaphysical College, in Boston, under the seal of the Commonwealth, — a law relative to colleges having been passed, which enabled her to get this institution chartered for medical purposes.

No charters were granted to Christian Scientists for such institutions after 1883; and, up to that date, hers was the only college of this character which had ever been established in the United States, where Christian Science was first introduced.

During seven years some four thousand students were taught by the author in this college. Meanwhile she was pastor of the first established Church of Christ, Scientist; president of the first Christian Scientist Association, convening monthly; publisher of her own works; and (for a portion of this time) sole editor and publisher of the Christian Science Journal, the first periodical issued by Christian Scientists. She closed her college, October 29, 1889, in the height of its prosperity, with a deep-lying conviction that the next two years of her life should be given to the preparation of the revision in 1891 of Science and Health.

In the spirit of Christ's charity, — as one who "hopeth all things, endureth all things," and is joyful to bear consolation to the sorrowing and healing to the sick, — she commits these pages to honest seekers for Truth in this and every age.

MARY BAKER G. EDDY.

Note. — The author takes no patients, and declines medical consultation.

SCIENCE AND HEALTH.

CHAPTER I.

SCIENCE, THEOLOGY, MEDICINE.

BUT I certify you, brethren, that the Gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. — PAUL.

ANOTHER parable spake he unto them: The Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened. — MATTHEW.

IN the year 1866 I discovered the Christ science, the science of Mind, and named it Christian Science. God had been graciously fitting me, during many years, for the reception of a final revelation of the absolute Principle of scientific being, and of healing.

Christian Science discovered.

This apodictical Principle points to the revelation of Immanuel, "God with us," — the sovereign Ever-presence, delivering the children of men from every ill "that flesh is heir to." Through Christian Science, religion and medicine are inspired with a diviner nature and essence, fresh pinions are given to faith and understanding, and thoughts acquaint themselves intelligently with God.

Mission of Christian Science.

Feeling so perpetually the false consciousness that life inheres in the body, yet remembering that God is really our Life, we may well tremble, in the prospect of those days wherein we must say, "I have no pleasure in them."

A divine discontent.

Whence came to me this heavenly conviction, — a conviction in antagonism with the testimony of the physical senses? The divine Spirit testifying through Christian Science unfolded to me the demonstrable fact that matter possesses neither sensation nor life; that human experiences show the falsity of all material things; and the immortal cravings, "the price of learning Love," establish the truism that the only sufferer is mortal mind, since being in God cannot suffer.

My conclusions were reached by allowing the evidence of this revelation to multiply with mathematical certainty, and the lesser demonstration to prove the greater; as the product of three multiplied by three, equalling nine, proves conclusively that three times three duodecillions will be, must be, nine duodecillions, — not a fraction more, not a unit less.

Demonstrable evidence.

When apparently near the confines of mortal existence, standing already within the shadow of the death-valley, I learned these truths in Divine Science: that all real Being is in the divine Mind and idea; that Life, Truth, and Love are all-powerful and ever-present; that the opposite of Truth — called error, sin, sickness, disease, death — is the false testimony of false material sense; that this false sense evolves, in belief, a subjective state of mortal mind, which this same mind calls *matter*, thereby shutting out the true sense of Spirit.

Light shining in darkness.

My discovery that erring, mortal, misnamed *mind* produces all the organism and action of the mortal body, set my thoughts to work in new channels, and led up to my demonstration of the proposition that Mind is All, and matter is naught, as the leading factor in Mind-Science. New lines of thought.

Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea. This great fact is not, however, seen to be supported by sensible evidence, until its Principle is demonstrated by healing the sick, and thus proven absolute and divine. This proof once seen, no other conclusion can be reached. Scientific evidence.

For three years after my discovery I sought the solution of this problem of Mind-healing; searched the Scriptures, read little else; kept aloof from society, and devoted time and energies to discovering a positive rule. The search was sweet, calm, and buoyant with hope, not selfish or depressing. I knew the Principle of all harmonious Mind-action to be God, and that cures were produced, in primitive Christian healing, by holy, uplifting faith; but I must know its Science, and I won my way to absolute conclusions, through divine revelation, reason, and experiment. The revelation of Truth in the understanding came to me gradually, and apparently through divine power. When a new spiritual idea is borne to earth, the prophetic Scripture of Isaiah is renewedly fulfilled: "Unto us a child is born, . . . and his name shall be called Wonderful." Solitary research.

Jesus once said of his lessons: "My doctrine is not mine, but His that sent me. If any man will do His

will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John vii. 16, 17.)

God's allness learned.

The three great verities of Spirit, — omnipotence, omnipresence, omniscience, — Spirit possessing all power, filling all space, constituting all Science, — these verities contradict forever the belief that matter can be actual. These eternal verities reveal primeval existence as the radiant reality of God's creation, wherein all that He has made is pronounced by His wisdom good.

Thus it was that I beheld, as never before, the awful unreality called evil. The equipollence of God brought to light another glorious proposition, concerning man's perfectibility, and the establishment of the Kingdom of Heaven on earth.

Scriptural foundations.

In following these leadings of Scientific revelation, the Bible was my only textbook. The Scriptures were illumined, reason and revelation were reconciled; and afterwards the Truth of Christian Science was demonstrated. No human pen or tongue taught me the Science contained in this book, Science and Health, and neither tongue nor pen can ever overthrow it. This book may be distorted by shallow criticism, or by careless and mischievous students, and its ideas may be temporarily forced into wrong channels; but the Science and Truth therein will remain forever, to be discerned and demonstrated.

The demonstration lost and found.

Jesus demonstrated the power of Christian Science to heal mortal minds and bodies; but this power was lost sight of, and must again be spiritually discerned, taught, and demonstrated, — according to Christ's command, — with "signs follow-

ing," and its Science must be apprehended by as many as believe on Him, — that is, understand Truth.

No analogy exists between the vague hypotheses of Agnosticism, Pantheism, Theosophy, Spiritualism, or Millenarianism, and the demonstrable truths of Christian Science; and I find the will, or sensuous reason of the human mind to be opposed to the divine Mind, expressed through Divine Science. Mystical antagonists.

Christian Science is natural, but not physical. The true Science of God and man is no more supernatural than is the science of numbers; though departing from the realm of the physical, as it must, some may deny its right to the name of Science. The Principle of Divine Metaphysics is God; its practice is the power of Truth over error; its rules demonstrate Science. It reverses all perverted and physical hypotheses concerning Deity, even as the science of optics rejects, while it explains, the incidental or inverted image, and shows what this inverted image is meant to represent. An optical illustration.

A prize of one hundred pounds has been offered in Oxford University, England, for the best essay on Natural Science, — an essay calculated to offset the tendency of the age to attribute physical effects to physical causes, rather than to a final spiritual cause. This fact is one of many which show that Christian Science meets a yearning of the human race for spirituality. Pertinent proposal.

After a careful examination of my discovery, and its demonstration in healing the sick, this fact became evident to me, — that Mind governs the body, not partially, but wholly. I submitted my metaphysical system of treating disease to the broadest Confirmatory tests.

practical tests. Since then this system has gradually gained ground, and has proved itself, whenever Scientifically employed, to be the most effective curative agent in medical practice.

Is there more than one school of Christian Science?

Christian Science is indivisible. There can therefore be but one method in its teaching. Those who depart from this method forfeit their claims to belong to its school, and become simply adherents of the Socratic, the Platonic, the Spencerian, or some other so-called school; by which is meant that they adopt and adhere to some particular system of *human* opinions. Although these opinions may have occasional gleams of divinity, borrowed from that truly Divine Science which eschews man-made systems, they nevertheless remain intensely human in their origin and tendency, and are not Scientifically Christian.

One school.

From the infinite One in Christian Science cometh one Principle and its idea; and with this one Principle come spiritual rules and their demonstration, which, like the great Giver, are "the same yesterday, to-day, and forever;" for thus is the perfect Principle of healing, and the Christ, characterized in the Epistle to the Hebrews.

Unchanging Principle.

Any theory of Christian Science which departs from what has already been stated, and proved to be true, affords no foundation whereupon to establish a genuine school of this Science. Also, if this new school claims to be Christian Science, and yet uses another author's discoveries, without giving that author proper credit, it inculcates a breach of that divine commandment in the Hebrew decalogue, Thou shalt not steal.

On sandy foundations.

God is the Principle of Christian Science. As there is but one God, there can be but one Principle in this Science; and there must be fixed rules for the demonstration of this divine Principle. Letter and Principle. The letter of Science plentifully reaches humanity to-day, but its Spirit comes only in small degrees. The vital part, the heart and Soul of Christian Science, is Love. Without this, the letter is but its dead body,— pulseless, cold, inanimate.

The fundamental propositions of Christian Science are summarized in the four following, to me, *self-evident* propositions. Even if read backward, these propositions will be found to agree in statement and proof. Reversible propositions.

1. God is All in all.
2. God is good. Good is Mind.
3. God, Spirit, being all, nothing is matter.
4. Life, God, omnipotent Good, deny death, evil, sin, disease. — Disease, sin, evil, death, deny Good, omnipotent God, Life.

Which of the denials in Proposition Four is true? Both are not, cannot be true. According to the Scripture, I find that God is true, "and every [mortal] man a liar."

The metaphysics of Christian Science, like the rules of mathematics, prove the rule by inversion. For example: there is no pain in Truth, and no truth in pain; no nerve in Mind, and no mind in nerve; no matter in Mind, and no mind in matter; no matter in Life, and no life in matter; no matter in Good, and no good in matter. Inversions.

Usage classes both evil and good together as *mind;*

therefore, to be understood, the author calls sick and sinful humanity *mortal mind*, — meaning, by this term, the flesh opposed to Spirit, — human error and evil, in contradistinction to Truth and Good; for the spiritually unscientific definition of mind is based on the evidence of the physical senses, which makes minds many, and calls *mind* both human and divine.

Definition of mortal mind.

In Science, Mind is one, — including noumena and phenomena, God and His thoughts.

Mortal mind is a solecism in language, and involves an improper use of the word *mind*. As Mind is immortal, the phrase *mortal mind* implies something untrue and therefore unreal; and as the phrase is used in teaching Christian Science, it is meant to designate something which has no real existence. Indeed, if a better word or phrase could be suggested, it would be used; but in expressing the new tongue we must sometimes recur to the old and imperfect, and the new wine of the Spirit has to be poured into the old bottles of the letter.

Imperfect terminology.

Christian Science explains all cause and effect as mental, not physical. It lifts the veil of mystery from Soul and body. It shows the Scientific relation of man to God, disentangles the interlaced ambiguities of Being, and sets free the imprisoned thought; so that we may know, in Divine Science, that the universe, including man and his divine Principle, is harmonious and eternal. Science shows that what is termed *matter* is but the subjective state of what is here termed *mortal mind*.

Causation mental.

Apart from the usual opposition to everything new, the one great obstacle to the reception of that spirit-

uality, through which the understanding of Mind-Science comes, is the inadequacy of material terms for metaphysical statements, and the consequent difficulty of so expressing metaphysical ideas as to make them comprehensible by any reader who has not personally demonstrated Christian Science, as brought forth in my discovery. Job says: "The ear trieth words, as the mouth tasteth meat." Great care is needed to give the right impression, when translating material terms back into the original spiritual text.

Philological inadequacy.

Scientific Definition of Immortal Mind.

God: Principle, Life, Truth, Love, Soul, Spirit, Mind. Divine synonyms.

Man: God's universal idea, individual, perfect, eternal. Divine image.

Idea: An image in Mind; the immediate object of understanding. — *Webster.* Divine reflection.

Scientific Definition of Mortal Mind.

First Degree: Depravity.

Physical: Passions and appetites, fear, depraved will pride, envy, deceit, hatred, revenge, sin, disease, death. Unreality.

Second Degree: Evil disappearing.

Moral: Honesty, affection, compassion, hope, faith, meekness, temperance. Transitional qualities.

Third Degree: Spiritual salvation.

Spiritual: Faith, wisdom, power, purity, understanding, health, love. Reality.

In this third degree mortal mind disappears. Science so reverses the evidence before the corporeal human senses as to make this Scriptural testimony true in our hearts, "the last shall be first, and the first shall be last," that God and His idea may be to us — what divinity really is, and must of necessity be — all-inclusive.

Spiritual universe.

A correct view of Christian Science, and its adaptation to healing, includes vastly more than is at first seen. Works on Metaphysics leave the grand point untouched. They never crown the mental power as the Messiah; nor do they carry the day against physical enemies, — even to the extinction of all belief in matter, evil, disease, and death, — and insistence upon the fact that God is all, therefore matter is nothing beyond an image in mortal mind.

Aim of Science.

Christian Science strongly designates the thought that God is not *corporeal*, but *incorporeal*, — that is, bodiless. Mortals are *corporeal*, but God is *incorporeal*.

Divine incorporeality.

As the words *person* and *personal* are commonly and ignorantly employed, they often lead, when applied to Deity, to confused and erroneous conceptions of divinity, and its distinction from humanity. If the term *personality*, as applied to God, means *infinite personality*, then God *is* personal Being, — in this sense, but not in the lower sense. An infinite Mind and a finite form do not, cannot, coalesce.

The term *individuality* is also open to objections, because an *individual* may be one of a series, one of many, as an individual man, individual horse; whereas God is one, — not one of a series, but one alone and without an equal.

God is Spirit; therefore the language of Spirit must be, and is, spiritual. Christian Science attaches no physical nature and significance to the Supreme Being or His manifestation; mortals alone do this. God's essential language is spoken of, in the last chapter of Mark's Gospel, as the new tongue, the spiritual meaning whereof is attained through "signs following." Spiritual language.

Ear hath not heard, nor hath lip spoken, the pure language of Spirit. Our Master taught spirituality by similitudes and parables. As a divine student he unfolded God to man, illustrating and demonstrating Life and Truth in himself, and by his power over the sick and sinful. Human theories are inadequate to interpret the Principle underlying the miracles wrought by Jesus, and especially the mighty, crowning, and unparalleled miracle of his triumphant exit from the flesh. The Principle of miracles.

Evidence drawn from the five physical senses relates solely to human reason; and, because of the opacity of human reason to the true light, Jesus' works and words are dimly reflected and feebly transmitted thereby. Truth is a revelation. Human opacity.

Jesus bade his disciples beware of the leaven of the Pharisees and Sadducees, which he defined as human doctrines. His parable of the "leaven, which a woman took and hid in three measures of meal, until the whole was leavened," impels the inference that the spiritual leaven signifies the doctrines of Christ, and the spiritual interpretation thereof, — an interpretation far higher than the merely ecclesiastical and formal applications of the illustration. Leaven.

Did not this parable point a moral with a prophecy, foretelling the second appearing on the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world?

Ages pass, but this leaven of Truth is ever at work, and must destroy the entire mass of error; and so be eternally glorified in man's spiritual freedom.

In their spiritual significance, Science, Theology, and Medicine are means of divine thought, which include spiritual laws, emanating from the invisible and infinite power and grace. The parable may import that these spiritual laws, perverted by a perverse material sense of law, are metaphysically presented as three measures of meal, — that is, three modes of mortal thought. In all mortal forms of thought dust is dignified as the natural status of men and things, and modes of material motion are honored with the name of *laws;* and this continues until the leaven of Spirit changes the whole of mortal thought, as yeast changes the chemical properties of meal.

The divine and human contrasted.

The definitions of law, material law, as given by natural science, represent a kingdom necessarily divided against itself; because these definitions portray law as physical, not spiritual, and are therefore in contradiction to the divine decrees, and violate the law of Love, wherein nature and God are one, and the natural order of Heaven comes down to earth.

Certain contradictions.

When we endow matter with vague spiritual power, — that is, when we do so in our theories, for of course we cannot really endow matter with what it does not and cannot possess, — we disown the Almighty; for such theories lead to one of two things. They

Dilemma.

either presuppose the self-evolution and self-government of matter; or else they assume that matter is the product of Spirit. To seize the first horn of this dilemma, and consider matter as a power in and of itself, is to leave the Creator out of His own universe; while to grasp the other horn of the dilemma, and regard God as the Creator of matter, is not only to make Him responsible for all disasters, physical and moral, but to announce Him as their source, and so make Him guilty of maintaining perpetual misrule, in the form and under the name of natural law.

In one sense God is identical with nature; but this nature is spiritual and not expressed in matter. The law-giver, whose lightning palsies or prostrates in death the child at prayer, is not the divine ideal of omnipresent Love. God is natural Good, and is represented only by the idea of goodness; while evil should be regarded as unnatural, because it is opposed to the nature of Spirit, God. God and nature.

Christian Science reverses the seeming relation of Soul and body, — as astronomy reverses the human perception of the movement of the solar system, — and makes body tributary to Mind. As it is the earth which is in motion, while the sun is at rest, though in viewing the sunrise one finds it impossible to believe the sun not to be really rising, so the body is but the humble servant of the restful Mind, though it seems otherwise to finite sense; but we shall never understand this while we admit that soul is in body, or mind in matter, and that man is included in non-intelligence. Soul is God, unchangeable and eternal; and man co-exists with and reflects Soul. The sun and Soul.

Science reverses the testimony of the physical senses, and by this reversal mortals arrive at the fundamental facts of Being. Then the question inevitably arises: Is a man sick, if these senses declare him to be in good health? And is he well, if the senses say he is sick?

Reversal of testimony.

Health is not a condition of matter, nor can the material senses bear reliable testimony on this subject. The Science of Mind-healing shows it to be impossible for aught but Mind to testify truly, or to exhibit the real status of man. Therefore the divine Principle of Science, reversing the testimony of the physical senses, reveals man as harmoniously existent in Truth, which is the only basis of health; and thus Science denies error, heals the sick, overthrows false evidence, and refutes materialistic logic.

Health and the senses.

Any conclusion *pro* or *con* deduced from supposed sensation in matter, or matter's supposed consciousness of health or disease, instead of reversing the testimony of the physical senses, confirms that testimony as legitimate, and so leads to disease.

Some false conclusions.

When Columbus gave freer breath to the globe, ignorance and superstition chained the honest limbs of the brave old navigator, and disgrace and starvation stared him in the face; but sterner still had been his fate, if that discovery had undermined the favorite inclinations of a sensuous philosophy.

Historic illustrations.

Copernicus mapped out the stellar system; but before he spake, astrography was chaotic, and the heavenly fields were unexplored.

The Chaldean Wise Men read in the stars the fate of empires and the fortunes of men. Though no higher

revelation than the horoscope was to them displayed upon the empyrean, earth and heaven were still bright, and bird and blossom were glad in God's perennial and happy sunshine, golden with Truth. So we have goodness and beauty to gladden the heart; but man, left to the hypotheses of material sense, unexplained by Science, is as the wandering comet or desolate star, — "a weary searcher for a viewless home."

Astrology and beauty.

The earth's diurnal rotation is invisible to the physical eye, and the sun seems moving from east to west, instead of the earth from west to east. Until this false testimony of the eye was rebuked by clearer views of the everlasting facts, it deluded the judgment and induced false conclusions. Science shows appearances to be often erroneous, and corrects these errors by the simple rule that the greater controls the lesser. The sun is the central stillness, so far as our solar system is concerned, and the earth revolves about the sun once a year, besides turning daily on its own axis.

Astronomic unfoldings.

As thus indicated, astronomical order imitates the action of divine Principle; and this reflection of God is thus brought nearer the spiritual fact, and is allied to Divine Science, as displayed in the everlasting government of the universe.

The evidence of the physical senses often reverses the real Science of Being, and so creates a reign of discord, — assigning seeming power to sin, sickness, and death; but the great facts of Life, rightly understood, defeat this triad of errors, contradict their false witnesses, and reveal the Kingdom of Heaven, — the actual reign of harmony on earth. The material

Opposing testimony.

senses' reversal of the Science of Soul was practically exposed by the demonstrations of Jesus, nineteen hundred years ago; yet this so-called sense still makes mortal mind tributary to mortal body, and ordains certain sections of matter, such as brain and nerves, as the seats of pain and pleasure, whence matter reports, to this mind, its status of happiness or misery.

Eye and mercury.

The optical focus is another proof of the illusion of material sense. On the eye's retina, sky and tree-tops apparently join hands, clouds and ocean meet and mingle. The barometer, that little prophet of storm and sunshine, — denying the testimony of the senses, — points to fair weather, in the midst of murky clouds and drenching rain. Experience is full of instances of similar illusions, which every thinker may recall for himself.

Venous life.

To material sense, the severance of the jugular vein takes away life; but to spiritual sense, and in Science, Life goes on unchanged, and Being is eternal. Temporal life is a false sense of existence.

Ptolemaic and psychical error.

Our theories make the same mistake regarding Soul and body that Ptolemy made as to the solar system. They insist that soul is in body, and mind therefore tributary to matter. Science has destroyed the false theory as to the relations of the celestial bodies; and Science also will destroy the greater error as to our terrestrial bodies. The true idea and Principle of man will then appear. The Ptolemaic blunder could not affect the harmony of Being, as much as the error relating to soul and body, — which reverses the order of Science, and assigns to matter

the power and prerogative of Spirit, so that man becomes the most absolutely weak and inharmonious creature in the universe.

The Science of Mind shows conclusively how it is that matter seemeth to be, but is not. Divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas. Seeming and being.

The term CHRISTIAN SCIENCE was introduced by the author to designate the Scientific system of Metaphysical Healing.

The revelation consists of two parts:

1. The discovery of this Divine Science of Mind-healing, through a spiritual sense of the Scriptures, and through the teachings of the Comforter, as promised by the Master.

2. The proof, by present demonstration, that the so-called miracles of Jesus did not specially belong to a dispensation now ended, but that they illustrate an ever-operative divine Principle. The operation of this Principle indicates forever the Scientific order and continuity.

Christian Science differs from material science; but not on that account is it less Scientific. On the contrary, Christian Science is pre-eminently Scientific, being based on Truth, the Principle of all science. Scientific basis.

Physical science (so-called) is human knowledge, — a law of mortal mind, a blind belief, a Samson shorn of his strength. When this human belief lacks organizations to support it, the foundations are gone. Having neither moral might, spiritual Physical science and blind belief.

basis, nor holy Principle of its own, this belief mistakes effects for cause, seeks to find life and intelligence in matter, so limiting Life, and holding fast to discord and death. In a word, human belief is a blind conclusion from material reasoning. This is a mortal, finite sense of things, which immortal Spirit silences forever and forever.

Right interpretation.

The universe, like man, is to be interpreted by Science from its Principle, God, and can then be understood; but when explained on the basis of physical sense, and represented as subject to growth, maturity, and decay, the universe, like man, is, and must continue to be, an enigma.

All force mental.

Adhesion, cohesion, and attraction are properties of Mind. They belong to Principle, and but support the equipoise of that thought-force which launched the earth in its orbit, and saith to the proud wave, "Thus far and no farther."

Spirit is the Life, Substance, and continuity of all things. We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but Divine Science declares that they belong wholly to Mind, are inherent in Mind, and so restores them to their rightful home and classification.

Corporeal changes.

The elements and functions of the physical body and physical world will change, as mortal mind changes in its phenomena. What is now considered the best condition for organic and functional health in the human body will no longer be found indispensable thereto. On the contrary, opposite conditions will be found equally harmonious and health-giving. Neither organic inaction nor overaction will be danger-

ous; for both these conditions will be as normal and natural to changed mortal thought, and therefore as harmonious in their physical manifestations, as the prior states which human belief had created and sanctioned.

As human thought changes from one stage to another of conscious pain and painlessness, sorrow, and joy, — fear, hope, and faith to understanding, — the visible manifestation of the latter will be man governed by Soul, not sense. Reflecting God's government man is self-governed, and cannot be controlled by other minds when subordinate to the divine Spirit, thus proving our theories about laws of health and hypnotism to be valueless.

The seasons will come and go, with changes of time and tide, cold and heat, latitude and longitude. The agriculturist will find these changes cannot affect his crops. "As a vesture shalt Thou change them and they shall be changed." The mariner will have dominion over the atmosphere and the great deep, over the fish of the sea and the fowls of the air. The astronomer will no longer look up to the stars, he will look out from them upon the universe; and the florist will find his flower, before he beholds its seed. The time and tide.

Thus matter will be finally proven to be nothing but a mortal belief, wholly inadequate to affect man through its supposed organic action or existence. Error will be no longer useful in proving Truth. The problem of nothingness, or "dust to dust," will be solved, and mortal mind will be without form and void, for mortality will cease, when man beholds God's reflection, incorporeal individuality, as man seeth his face in a glass. Final nothingness.

All Science is divine. Human thought never projected the least portion of true Science. Human belief

has sought and interpreted in its own way the echo of Spirit, and so repeated it materially; but the human mind never produced a real tone, or sent forth a positive sound.

A lack of originality.

The point at issue between Christian Science, on the one hand, and popular theology, on the other, is this: Shall Science explain cause and effect as being both natural and spiritual? Or shall all that is beyond the cognizance of the material senses be called supernatural, and left to the mercy of speculative hypotheses?

Antagonistic questions.

I have set forth Christian Science, and its application to the treatment of disease, only as I have discovered them. I have demonstrated the effects of Truth on the health, longevity, and morals of men, through Mind; and I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master, and the lives of prophets and apostles. The Bible has been my only textbook. I have had no other guide in "the strait and narrow way" of this Science.

Biblical basis.

If Christendom resists the author's application of the term Science to Christianity, or questions her use of it, she will not therefore lose faith in Christianity, nor will Christianity lose its hold upon her. If God, the All-in-all, be the creator of the spiritual universe, including man, then everything entitled to a classification as Truth, or Science, must be comprised in a knowledge, or understanding of God; for there can be nothing beyond illimitable divinity.

Science and Christianity.

The terms Divine Science, Spiritual Science, Christ Science or Christian Science, or Science alone, she employs interchangeably, according to the requirements of

the context. These synonymous terms stand for everything relating to God, the infinite, supreme eternal Mind. It may be said, however, that the term Christian Science relates especially to this Science as applied to humanity. It reveals God, not as the author of sin, sickness, and death, but as divine Principle, supreme Being, Mind, exempt from all evil. It teaches that matter is the falsity, not the fact, of existence; that nerves, brain, stomach, lungs, have — as matter — no intelligence, life, or sensation.

Terms used.

There is no physical science, inasmuch as all true Science proceeds from divine Intelligence. Science cannot therefore be human, and is not a law of matter; for matter is not a lawgiver. Science is an emanation of divine Mind, and is alone able to interpret Truth aright. It has a spiritual, and not a material origin. It is a divine utterance, the Comforter which leadeth into all Truth.

No physical science.

Christian Science eschews what is called natural science, in so far as this is built on the false hypotheses that matter is its own lawgiver, that law is founded on material conditions, and that these are final, and overrule the might of divine Mind. Good is natural and primitive. It is not miraculous to itself.

The term Science, properly understood, refers only to the laws of God, and His government of the universe, inclusive of man. From this it follows that even business men have found that Christian Science enhances their physical and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness, and an ability to exceed their ordinary business capacity. The human

Practicality.

mind, imbued with this Science, becomes more elastic, is capable of greater endurance, escapes somewhat from itself, and requires less repose. A knowledge of the Science of Being develops the latent capacities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher circles. It raises the thinker into his native air of insight and perspicuity.

An odor becomes beneficent and agreeable, only in proportion to its escape into the surrounding atmosphere. So is it with our knowledge of Science. If one would not quarrel with his fellow-man for waking him from a cataleptic nightmare, he should not resist Truth, which banishes — yea, forever destroys — with the higher testimony of Spirit, the so-called evidences of matter.

Odor and catalepsy.

Science relates to Mind, not matter. Science rests on fixed Principle, and not upon the judgment of false sensation. The addition of two sums in mathematics must always bring the same result. So is it with logic. If both the major and the minor propositions of a syllogism be correct, the conclusion cannot be false, if properly drawn. So in Christian Science, there are no discords or contradictions, because its logic is as harmonious as the reasoning of an accurately stated syllogism, or a properly computed sum in arithmetic. Truth is ever truthful, and can tolerate no error in premise or conclusion.

Mathematics and logic.

If you wish to know the spiritual fact, you can discover it by reversing the material testimony, be it *pro* or *con*, — be it in accord with your preconceptions, or utterly contrary thereto.

Truth by inversion.

Pantheism may be defined as a belief in the intelligence of matter, — a belief which Science overthrows. "In those days there will be tribulation such as has not been since the beginning;" and earth will echo the cry, "Why art thou [Truth] come hither to torment us before the time?" Animal Magnetism, Atheism, Spiritualism, Theosophy, Agnosticism, Pantheism, and Infidelity are antagonistic to true Science, and fatal to the demonstration thereof; and so are some other systems.

Antagonistic theories.

We must abandon pharmaceutics, and take up ontology, — "the Science of abstract Being." We must look deep into Science, instead of accepting only the outward sense of things. Can we gather peaches from a pine-tree, or learn from discord the concord of Being? Yet quite as rational are some of the leading illusions along the path which Science must tread, in its reformatory mission among mortals. The very name, *illusion*, points to nothingness.

Ontology.

The generous liver may object to the author's small estimate of the pleasures of the table. The sinner sees, in the system herein taught, that the demands of God must be met. The petty intellect is alarmed by constant appeals to Mind. The licentious disposition is discouraged over its slight spiritual prospects. When all men are bidden to the feast, the excuses come. One has a farm, another has merchandise; and therefore they cannot accept.

Reluctant guests.

It is vain to plead ignorance of this Divine Science, which destroys all human discord, when you can demonstrate its actuality. It is unwise to doubt if there is a Science in perfect harmony

Excuses for ignorance.

with God, its Principle, — a Science which, understood and demonstrated, would destroy all discord, — since you admit that God is omnipotent; for from this premise it follows that Good, and its sweet concords, have all-power.

Children and adults.

Christian Science, properly understood, would disabuse the human mind of material beliefs that war against spiritual Truth; and these must be denied and cast out, to make place for Truth. You cannot add to the contents of a vessel already full. Laboring long to shake the adult's faith in matter, and inculcate a grain of faith in God, — an inkling of the ability of Spirit to make the body harmonious, — the author has remembered often our Master's love for little children, and understood how truly such as they belong to the heavenly kingdom.

All evil unnatural.

If thought is startled at the strong claim of Science for the supremacy of God, or Good, and doubts it, ought we not, contrariwise, to be astounded at the vigorous claims of evil, and doubt them, and no longer think it natural to love sin, and unnatural to forsake it, — no longer imagine evil to be ever-present, and Good absent? Truth should not seem as surprising and unnatural as error, and error should not seem as real as Truth. There is no error in Science, and our lives must be governed by Science, in order to be in harmony with God, the divine Principle of all Being.

Carnality.

When once reversed by Divine Science, the evidence before the corporeal senses disappears. Hence the opposition of sensuous man to the Science of Soul, and the significance of the Scripture, "The carnal mind is enmity against God." The cen-

tral fact of the Bible is the superiority of spiritual over physical power.

Theology.

Must Christian Science come through the Christian churches, as some insist? This Science has come already, and come through the one whom God called. Jesus once said: "I thank Thee, oh Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight." As aforetime, the Spirit of the Christ, which taketh away the ceremonies and doctrines of men, is not accepted until the hearts of men are made ready for it.

Churchly neglect.

The mission of Jesus confirmed prophecy, and explained the so-called miracles of olden time as natural demonstrations of the divine power, which were not understood. This established his claim to the Messiahship. In reply to John's inquiry, "Art thou he that should come?" he returned an affirmative reply, — recounting his works, instead of referring to his doctrine, confident that this exhibition of the divine power to heal would fully answer that question. Hence his reply: "Go and show John those things which ye do hear and see. The blind receive their sight and the lame walk. . . . And blessed is he whosoever shall not be offended in me." In other words, he gave his benediction to whomsoever should not deny that such effects, coming from Mind, prove the unity of God, — the divine Principle which brings out all harmony.

St. John the Baptist, and the Messiah.

The Pharisees of old thrust the spiritual idea, and the man who lived it, out of their synagogues, and retained their materialistic beliefs about God. Jesus' system of healing received no aid or approval from other sanitary or religious systems, from doctrines of physics or divinity; and it has not yet been generally accepted. To-day, as of yore, unconscious of the reappearing of the spiritual idea, ecclesiasticism shuts the door upon it, and condemns the cure of the sick and sinful, if it be wrought on any but a material and a doctrinal theory. Anticipating this rejection of the true idea of God, — this salvation from all error, physical and mental, — Jesus asked, "When the Son of Man cometh, shall he find faith on the earth?"

Jesus rejected.

Did the doctrines of John the Baptist confer healing power upon him, or endow him with the truest conception of the Christ? This righteous preacher once pointed his disciples to Jesus as "the Lamb of God;" yet afterwards he seriously questioned the signs of the Messianic appearing, and sent the inquiry to Jesus, "Art thou he that should come?"

John's misgivings.

Was John's faith any greater than that of the Samaritan woman, who said, "Is not this the Christ?" There was also a certain centurion, who had, as Jesus himself declared, more faith than could be found elsewhere in Israel.

Instances of faith.

In Egypt it was Mind which saved the Israelites from belief in the plagues. In the wilderness, streams flowed from the rock, and manna fell from the sky. They looked upon the brazen serpent, and were straightway healed of the poisonous stings of vipers. In national prosperity, miracles attended the

Hebrew incidents.

successes of the Hebrews; and when they departed from the living ideal, their demoralization began. Even in captivity, among foreign nations, the divine Principle wrought wonders for the people of God, in the fiery furnace and in kings' palaces.

Judaism was the antithesis of Christianity, because it engendered the limited form of a national or tribal religion. It was a finite and material system, carried out in special theories concerning God, man, sanitary methods, and a religious cultus. That he made "himself equal with God," was one of the Jewish accusations against him who planted Christianity on the foundation of Spirit, who taught as he was inspired by the Father, and would recognize no life, intelligence, or substance outside of God. Judaism antipathetic.

The Jewish conception of God, as Yawa, Jehovah, or only a mighty hero and king, has not yet given place to the true knowledge of God. Creeds and rituals have not cleansed their hands of rabbinical lore. To-day the cry of bygone ages is repeated, "Crucify him!" At every advancing footstep, Truth is still pursued with sword and spear. Priestly learning.

The word *martyr*, from the Greek, means *witness;* but those who testified for Truth were so often persecuted unto death, that at length the word *martyr* was narrowed in its significance, and so has come to mean always one who dies for his convictions. The new faith in the Christ, Truth, so roused the hatred of the opponents of Christianity, that its followers were burned, crucified, and otherwise persecuted; and so it came about that human rights were hallowed by the gallows and the cross. Martyrdom.

Man-made doctrines are waning. They have not waxed strong in times of trouble. Devoid of the Christ-power, how can they illustrate the doctrines of Christ or the miracles of grace? Denial of the possibility of Christian healing robs Christianity of the very element which gave it divine force, and its astonishing and unequalled success in the first century.

Absence of Christ-power.

The true Logos is demonstrably Christian Science, the natural law of harmony, which overcomes discord, — not because it is supernatural or preternatural, nor because it is an infraction of divine law, but because it is the immutable law of Good. Jesus said: "I know that Thou hearest me always;" and thus he raised Lazarus from the dead, stilled the tempest, healed the sick, walked on the water. There is divine authority for believing in the superiority of spiritual power over material resistance.

Basis of miracles.

A miracle fulfils God's law, but does not violate that law. This fact at present seems more mysterious than the miracle itself. The Psalmist sang: "What ailed thee, oh thou sea, that thou fleddest, — thou Jordan, that thou wast driven back? ye mountains, that ye skipped like rams, and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob." The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's unchangeable law. Spiritual evolution alone is worthy of the exercise of divine power.

Lawful wonders.

The same power which heals sin, heals also sickness. This is "the beauty of holiness," that when Truth heals

the sick, it casts out evils; and when it casts out the evil called disease, it heals the sick. When Christ cast out the devil of dumbness, or *dumb devil* (to use the Gospel phrase), the dumb spake. There is to-day danger of repeating the offence of the Jews, by limiting the Holy One of Israel, and asking: "Can God furnish a table in the wilderness?" What cannot God do?

Sin and sickness identical.

It has been said, and truly, that Christianity must be Science, and Science must be Christianity, else one or the other is false and useless; but neither is unimportant or untrue, and they are alike in demonstration; and this proves the one to be identical with the other. Christianity, as Jesus taught it, was not a creed, or a system of ceremonies, or a special gift from a ritualistic Jehovah; but it was the demonstration of divine Principle, casting out error and healing the sick, not merely in the *name* of Christ, or Truth, but in demonstration thereof, as it must be in the cycles of divine light.

The unity of Science and Christianity.

Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing. He taught his followers that his religion had a divine Principle, which would cast out error and heal both the sick and sinful. He claimed no intelligence, action, or life separate from God. Despite the persecution this brought upon him, he used his divine power to save men, both bodily and spiritually.

The Christ-mission.

The question then, as now, was, How did Jesus heal the sick? His answer to this question the world rejected. He appealed to his students: "Who do men

say that I am?" that is: Who or what is it which is thus identified with casting out evils and healing the sick? They replied, "Some say Elias, others say John the Baptist, others say Jeremiah." These prophets were considered dead, and this reply may indicate that some of the people believed that Jesus was a medium, controlled by the spirit of John or Elias.

Ancient spiritualism.

This ghostly fancy was repeated by Herod himself. That a wicked king and debauched husband should have no high appreciation of Divine Science, and the great work of the Master, was not surprising; for how could such a sinner comprehend what the disciples did not fully understand? But even Herod doubted if Jesus were controlled by the sainted preacher. Hence his assertion: "John have I beheaded; but who is this?" No wonder Herod desired to see the new teacher.

The disciples apprehended their Master better than did others; but they did not comprehend all that he said and did, or they would not have questioned him so often. Jesus patiently persisted in teaching and demonstrating the Truth of Being. His students saw this power of Truth heal the sick, cast out evil, raise the dead; but the ultimate of this wonderful work was not spiritually discerned, even by them, until after the crucifixion, when their immaculate Teacher stood before them, the victor over sickness, sin, and death.

Doubting disciples.

Yearning to be understood, the Master repeated, "But who say *ye* that I am?" This renewed inquiry meant, Who or what is it that is able to do the work, so mysterious to the popular mind? In his rejection of the

answer already given, and his renewal of the question, it is plain that Jesus completely eschewed the opinion implied in their narrow citation of the common report about him.

With his usual impetuosity, Simon replied for his brethren; and his reply set forth a great fact: "Thou art the Christ, the Son of the living God!" that is: The Messiah is what thou hast declared,—Christ, the divine idea of Truth and Life, which heals mentally. This assertion elicited from Jesus the benediction, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven!"—that is: Love, the divine Principle of man, hath shown thee the way of Life! A divine response.

Heretofore the impetuous disciple had been called only by his common names, Simon Barjona, or Son of Jona; but now the Master gave him a spiritual name, in these words: "And I say also unto thee, that thou art Peter, and upon this rock [the meaning of the Greek word *petros*, or *stone*] I will build my church; and the gates of hell [*hades*, the *underworld*, or the *grave*] shall not prevail against it." In other words, Jesus the Christ purposed founding his society, not on the personal Peter, as a mortal man, but on the God-power which lay behind his confession of the Messiah. The true and living rock.

It was now evident to Peter that the divine Principle, Truth, and Love, and not a human personality, was the healer of the sick, and a rock in the spiritual kingdom. On this spiritually Scientific basis Jesus explained his cures, which appeared miraculous Sublime summary.

to outsiders. He showed that diseases were cast out neither by corporeality nor by medicine, but by the divine Spirit, casting out the errors of mortal mind and body. The supremacy of Spirit was the rock on which Jesus built. His sublime summary points to the religion of Love.

New era in Jesus.

Jesus established, in the Christian era, the precedent for all Christianity, theology, and healing. Christians are under as direct orders now, as they were then, to be Christlike, to possess his Spirit, to follow his example, and to heal the sick as well as the sinful. It is easier for Christianity to cast out sickness than sin; for the sick are more willing to part with pain than to give up sinful pleasure. The Christian can prove this to-day as readily as he could eighteen centuries ago.

Healthful theology.

Our Master said to every follower: "Go ye into all the world! . . . Heal the sick, and preach the Gospel to the poor! . . . Love thy neighbor as thyself!" It was the theology of Jesus which healed the sick and the sinful. It is his theology, in this book, and the spiritual interpretation thereof, which heals the sick, and causes the "wicked to forsake his way, and the unrighteous man his thoughts." It was our Master's theology which the priests sought to destroy.

Marvels and reformation.

From beginning to end the Scriptures are full of accounts of the triumph of Mind over matter. Moses proved this, by what men called miracles. So did Joshua, Elijah, and Elisha. The Christian era was ushered in through signs and wonders. Reforms have commonly been attended with bloodshed and persecution, even when the end has been brightness

and peace; but the present new, but yet old, reform in religious faith will teach men patiently and wisely to stem the tide of sectarian bitterness, whenever it flows inward.

The decisions, by vote of Church Councils, as to what should and should not be considered Holy Writ, the manifest mistakes in the ancient versions; the thirty thousand different readings in the Old Testament, and the three hundred thousand in the New, — these facts show how a mortal and material sense stole into the divine record, darkening, to some extent, the inspired pages with its own hue. But mistakes could not wholly obscure the Science of the Scriptures, seen from Genesis to Revelation, or mar the demonstration of Jesus, and annul the healing of the prophets, who doubtless foresaw that "the stone which the builders rejected" would become "the head of the corner."

Science obscured.

Atheism, Pantheism, Theosophy, and Agnosticism are opposed to Christian Science, as they are to ordinary religion; but it does not follow that the profane or atheistic invalid cannot be healed by Christian Science. The moral condition of such a man demands the remedy of Truth more than it is needed in most cases; hence Science is more than usually effectual in the treatment of moral ailments.

Opponents benefited.

That God is a corporeal being nobody can truly affirm. The Bible represents Him as saying: "Thou canst not see My face; for there shall no man see Me, and live." We know Him only as divine Mind, as Life, Truth, and Love. We shall obey and adore, in proportion as we apprehend the divine nature,

God the invisible.

and love Him understandingly, warring no more over the corporeality, but rejoicing in the affluence of our God. Religion will then be of the heart, and not of the head. Theology will no longer be tyrannical and proscriptive, from lack of love, — straining out gnats and swallowing camels.

The true worship.

We worship spiritually, only as we cease to worship materially. Spiritual devoutness is the soul of Christianity. Worshipping through the medium of matter is Paganism. Judaic and other rituals are but types and shadows of true worship. "The true worshippers shall worship the Father in Spirit and in Truth."

Anthropomorphism.

The Jewish tribal Jehovah was a man-projected God, liable to wrath, repentance, and human changeableness. The Christian Science God is universal, eternal divine Love, which changeth not, and sendeth no evil and no sin upon man. It is indeed mournfully true that the elder Scripture is reversed. In the beginning God created man in His, God's, image; but mortals would procreate man, and make God in their human image. What are the gods of mortals, but themselves infinitely magnified?

A long step.

This indicates the distance between the theological and ritualistic religion of other ages, and the Science preached by Jesus. More than profession is requisite for Christian demonstration. Few understand or will adhere to Jesus' divine precepts for healing. Why? Because his precepts require the disciple to cut off the right hand and pluck out the right eye, — that is, to set aside even the most cherished beliefs and practices.

All revelation (such is the popular thought!) must come from the schools, and along the line of scholarly and ecclesiastical descent, as kings are crowned from a royal dynasty. In healing the sick and sinful, Jesus elaborated the fact that it was the divine Principle, and Christ spirit, which governed the corporeal Jesus. For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man. The Bible declares that all believers are "made kings and priests unto God." The outsiders did not then, and do not now, understand this Principle of the Christ; therefore they cannot demonstrate God's healing power. Neither can this manifestation of Christ be understood, until its Principle is explained in Divine Science.

Divine kings and priests.

The adoption of Scientific religion and of metaphysical healing will ameliorate sin, sickness, and death. Let our pulpits do justice to Christian Science. Let it have fair representation by the press. Give to Christian Science the place in our institutions of learning now occupied by scholastic theology and physiology, and it will eradicate sickness and sin in less time than the old systems, devised for subduing these evils, have required for self-establishment and propagation.

A change demanded.

Anciently the followers of Christ, or Truth, measured Christianity by its power over sickness, sin, and death; but modern religionists omit all but one of these claims, — the power over sin. We must seek the undivided garment, the whole of Christianity as our first proof of Christian Science, for that alone can furnish us with absolute evidence.

Two claims omitted.

If the soft palm, upturned to a lordly salary, and architectural skill, making dome and spire tremulous with beauty, turn the poor and stranger from the gate, they also shut the door on progress. In vain do the manger and cross tell their story to pride and fustian. Sensuality palsies the right hand, and causes the left to let go its divine grasp.

Selfishness and loss.

As in Jesus' days, tyranny and pride need to be whipped out of the Temple, and humility and Divine Science to be welcomed in. The strong cords of Scientific demonstration, twisted by Jesus, are still needed, to purge the temples of their vain traffic in worldly policy, and make them meet dwelling-places for Truth.

Temple cleansed.

Medicine.

Which was first, Mind or medicine? If Mind was first, and self-existent, then Mind, not matter, must have been the first medicine. Mind being All, it made medicine; but that medicine was Mind. It could not have been that which departs from the nature and action of Mind, for Truth is God's remedy for error of every sort.

Question of precedence.

It is plain that God does not employ drugs or hygiene, or provide them for human use; else Jesus also would have recommended and employed them in his healing. The sick are more deplorably lost than the sinful, if the sick cannot rely on God for help, and the sinful can. The divine Mind never called matter *medicine;* and matter required a material and human belief, before it could be considered as medicine.

Methods rejected.

The human mind uses one error as a medicine for another. It seeks, on the same principle, to appease malice with revenge, and to quiet pain with morphine. Of two evils, it chooses the greater in both cases. You admit that mind influences the body somewhat, but you conclude that the stomach, blood, nerves, bones, hold the preponderance of power. Controlled by this belief, you continue in the old routine. You lean on the inert and unintelligent, never discerning how this deprives you of the available superiority of Mind. The body is not controlled Scientifically by a negative mind.

Error not curative.

Mind is the grand creator, and there can be no power except that which is derived therefrom. If Mind was first chronologically, is first potentially, and must be first eternally, then give to Mind the glory, honor, dominion, and power everlastingly due unto its holy name. Inferior and unspiritual methods of healing may try to make Mind and medicine coalesce; but the two will not mingle harmoniously. Why should we wish to make them do so, since no good can come of it?

Coalescence.

If Mind is foremost and superior, let us rely upon Mind, which needs no co-operation from lower powers, even if those so-called powers were real.

> Naught is the squire, when the king is nigh;
> Withdraws the star, when dawns the sun's brave light.

The various mortal beliefs formulated in human philosophy, physiology, hygiene, are mainly predicated of matter, and afford faint gleams of God, or Truth. The more material a belief, the more obstinately tenacious its error; the stronger the mani-

Feeble glimpses.

festations of the corporeal senses, the weaker the indications of Soul.

Will-power is not Science. It belongs to the senses, and its use is to be condemned. Willing the sick to recover is not the metaphysical practice of Christian Science, but sheer animal magnetism. Will-power may infringe the rights of man. It produces evil continually, and is not a factor in the Science of Being. Truth, and not corporeal will, is the divine power which says to disease, "Peace, be still."

Will-power.

Because Science wars with so-called physical science, even as Truth wars with error, the old schools of medicine will oppose it. Ignorance, pride, and prejudice close the door to whatever is not stereotyped. When the Science of Being is understood, every man will be his own physician, and Truth will be the universal panacea.

Conservative antagonism.

It is a question to-day, whether the ancient inspired healers understood the Science of Christian healing, or whether they caught its sweet tones, like the natural musician, without being able to explain them. So divinely imbued were they with its Spirit, that the lack of the letter could not hinder their work; and that letter, without the Spirit, would have made void their example.

Ancient healers.

The struggle for the recovery of invalids goes on, not between material methods, but between mortal minds and immortal Mind. The victory will be on the patient's side, only as immortal Mind, through Christian Science, subdues the human belief in disease. Otherwise, it matters not what

The struggle and victory.

method one may adopt, whether it is faith in drugs, in hygiene, or in some other minor curative.

Scientific healing has this advantage over other methods, — that in it Truth controls error. From this fact arise its ethical as well as its physical effects. Indeed, these effects are indissolubly connected. If there is any mystery in Christian healing, it is the mystery which godliness always presents to the ungodly, — the mystery always arising from ignorance of the laws of eternal and unerring Mind.

Advantage and mystery

Other methods undertake to oppose error with error, and thus they increase the antagonism of one form of matter towards other forms of matter. By so doing, mortal mind must continually weaken its own assumed power.

Matter *versus* matter.

The theology of Christian Science includes healing the sick. Our master's first article of faith, propounded to his students, was healing, and he proved his faith by his works. The ancient Christians were healers. Why has this element of Christianity been lost? Because our systems of religion are governed more or less by our systems of medicine. The first idolatry was faith in matter. The schools have rendered faith in drugs the fashion, rather than faith in Deity. By trusting matter to destroy its own discord, harmony has been lost. Such systems are barren of the vitality of spiritual power, whereby material sense becomes the servant of Science.

Healing lost.

Material medicine substitutes drugs for the power of God, — even the might of Mind, — to heal the body. Scholasticism clings to the person, instead of the divine Principle, of the man Jesus to save.

Drugs and divinity.

while his Science, the curative agent of God, is silenced. Why? Because Science divests material drugs of their imaginary power, and clothes Spirit with supremacy. Science is "the stranger within our gates," remembered not, even when its elevating effects practically prove its divine origin and efficiency.

Christian Science as old as God.

Divine Science derives its sanction from the Bible; and its divine origin is demonstrated through the holy influence of its Truth, in healing sickness and sin. This healing power of Truth must have been far anterior to the period in which Jesus lived. It is as ancient as the Ancient of Days. It lives through all Life, and extends through all space.

Reduction to system.

Divine Metaphysics is now reduced to a system, in a form comprehensible by and adapted to the thought of the age in which we live. This system enables the learner to demonstrate anew the divine Principle upon which Jesus' healing was based, and the sacred rules for its present application to the cure of disease.

Late in the nineteenth century these divine eternal rules have been submitted to the broadest practical tests; and everywhere, when honestly applied, under circumstances which make demonstration humanly possible, Christian Science has shown that Truth has lost none of its divine and healing efficacy, even though centuries have passed away since Jesus practised these rules on the hills of Judea and in the valleys of Galilee.

Perusal and practice.

Although this volume contains the complete Science of Mind-healing, never dream that you can absorb its whole meaning by a simple *perusal* of this book. It needs to be *studied*. The demon

stration of its rules will plant you more firmly on its spiritual groundwork. This will lift you high above the perishing fossils of theories already antiquated, and enable you to grasp the spiritual facts of Being, hitherto unattained and seemingly dim.

Our Master healed the sick, practised Christian healing, and taught the generalities of its divine Principle to his students; but he left no definite rule for demonstrating his Principle of healing and preventing disease. This remained to be discovered through Christian Science. A pure affection takes form in goodness, but Science alone reveals its Principle and demonstrates its rules.

Rules needed.

Jesus never spoke of disease as dangerous, or difficult to treat. When his students brought to him cases they had failed to heal, he said unto them, "Oh ye of little faith!" implying that the requisite power was in Mind. He prescribed no drugs, urged no obedience to material laws, but acted in direct disobedience thereto.

Jesus' own practice.

Neither anatomy nor theology has ever described man as created by Spirit, — as God's man. The former explains the man of *men*, or the "children of men," as created corporeally instead of spiritually, and as emerging from the lowest, instead of from the highest, conception of Being. Each defines man as both physical and mental, and places mind at the mercy of matter, for every function, formation, and manifestation. Anatomy takes man up at all points materially. It loses Spirit, drops the true tone, and accepts the discord. Both reject the divine Principle which produces harmonious man, and deal — the one wholly, the

The man of anatomy and of theology.

other primarily — with matter, calling that *man* which is not the counterpart, but the counterfeit, of God's man. Then theology tries to explain how to make this man a Christian, — how, from this basis of division and discord, to produce the concord and unity of Spirit, and its likeness.

Physiology exalts matter and dethrones Mind, and pretends to rule man by material law, instead of spiritual. When it fails to give health or life by this process, it ignores the divine Spirit, as unable or unwilling to render help in time of physical need. When mortals sin, under this ruling of the schools, they are left to the guidance of a theology which admits God to be the healer of sin but not of sickness; although our blessed Master demonstrated that Truth could save from sickness as well as sin.

Physiology.

Mind as far outweighs drugs in the cure of disease as in the cure of sin. The more excellent way is Mind-Science, in every case. Medicine is not a science, but a bundle of speculative human theories. The prescription which succeeds in one instance, fails in another; and this is owing to the different mental states of the patient. These states are not comprehended; and they are without a sign, except to the skilful Christian Scientist. The rule, and its perfectness of operation in my system, never vary. If you fail to succeed in any case, it is because you have not demonstrated the life of Christ, Truth, more in your own life; because you have not obeyed the rule or proved the Principle of Christian Science.

Blunders and blunderers.

A physician of the old school remarked with great gravity: "We know that mind affects the body some-

what, and advise our patients to be hopeful and cheerful, and to take as little medicine as possible; but mind can never cure organic difficulties." The logic is lame, and facts contradict it. The author has cured what is termed organic disease, as readily as she has cured purely functional disease, and with no means but Mind. Old-school physician.

Since her discovery that Mind governs all, not partially but supremely, she has submitted her metaphysical system of treating disease to the strongest tests. It has gradually gained ground, and has proved itself, whenever Scientifically employed, to be the most effective curative agent in medical practice. To-day there is hardly a city, village, or hamlet, in which are not to be found living witnesses and monuments to the virtue and power of Truth, as applied through this metaphysical system for healing disease. Tests in our day.

To-day the healing power of Truth is demonstrated to be an immanent, eternal quality, or Principle, instead of a phenomenal exhibition. Its discovery is the second coming of the Gospel of "peace on earth and good-will to men." This coming is, as was promised by the Master, for its establishment as a permanent dispensation, to remain forever among men; but the mission of Christian Science now, as in the time of its first demonstrator, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the healing of physical disease; but these are only to demonstrate its divine origin, to attest the reality of its higher mission of healing the errors of mortals. The main purpose.

The science (so-called) of physics would have you believe that both matter and mind are subject to disease, and that, too, in spite of mind's protest. This view is as evidently erroneous to the author, and will be to all others at some future day, as the practically rejected doctrine of the predestination of souls to damnation or salvation. The doctrine that man's harmony is governed by physical conditions all his earthly days, and that he is then thrust out of his own body by the operation of matter, — even the superiority of matter over Mind, — is both shocking and absurd.

Exploded doctrine.

The hosts of Æsculapius are flooding the world with diseases, because they are ignorant that the human mind and body are one. To be sure, they sometimes treat the sick as if there were but one factor in the case; but this one factor they represent to be body, not mind. Omnipotent Mind could not possibly create a remedy outside itself. Erring, finite, human mind has an absolute need of something beyond itself, for its redemption and healing.

Disease mental.

Great respect is due to the motives and philanthropy of the higher class of physicians. We know that if they understood the Science of Mind-healing, and were in possession of the enlarged power it confers to benefit the race physically and spiritually, they would rejoice with us. Even this one reform in medicine would ultimately deliver mankind from the awfully oppressive bondage now enforced by false theories, from which multitudes would gladly escape.

Intentions respected.

Mortal belief says that death has been occasioned by

fright. Fear never stopped Being and its action. The blood, heart, lungs, brain, etc., have nothing to do with Life. Every function of man is governed by the divine Mind. The human mind has no power to kill, it has no control of what is termed the *human mechanism*. The divine Mind made man, and maintains His own image and likeness. This human mind is destroyed. All that really exists is the divine Mind, and its idea wherein the entire action of Being will be found harmonious and eternal! The only difficulty is to see and acknowledge this fact, yield to this power, and fall at the feet of Truth.

Death born from fear.

That mortal mind claims to govern every organ of the mortal body, we have overwhelming proof. But this so-called mind is a liar, and must, by its own consent, yield to Truth. It would wield the sceptre of a monarch, but is powerless. The immortal divine Mind takes away all its supposed sovereignty, and saves it from itself. The author has endeavored to make this book the Æsculapius of Mind, that it may give hope to the sick, and heal them, although they know not how the work is done. Truth has a healing effect, even when not fully understood.

Mind the governor.

Anatomy describes muscular action as produced by mind in one instance, and not in another. Such errors beset every material theory. One statement contradicts another, over and over again. It is related that once Sir Humphry Davy apparently cured a case of paralysis, by simply introducing a thermometer into the patient's mouth. This he did merely in order to ascertain the temperature of the patient's body; but the sick man supposed this ceremony was intended

All activity from thought.

to heal him, and recovered accordingly. Such a fact illustrates our theories.

The author's medical researches and experiments had prepared her thought for the metaphysics of Christian Science. Every material dependence had failed in her search for Truth; and she can now understand why, and can see the means by which mortals are divinely driven to a spiritual source for health and happiness.

The author's experiments in medicine.

Her experiments in homœopathy had made her skeptical as to material curative methods. Jahr, from *Aconitum* to *Zincum oxydatum*, enumerates the general symptoms, the characteristic signs, which demand different remedies; but the drug is attenuated to such a degree that not a vestige of it remains. Thus we learn that it is not the drug which expels the disease, or changes one of its symptoms.

Homœopathy.

The author has attenuated *natrum muriaticum* (common table-salt) until there was not a single saline property left. The salt had "lost its savor;" and yet, with one drop of that attenuation in a goblet of water, and a teaspoonful of the water administered at intervals of three hours, she has cured a patient sinking in the last stage of typhoid fever. The highest attenuation of homœopathy, and the most potent, steps out of matter into Mind; and thus it should be seen that Mind, or metaphysics, is the healer, and that there is no efficacy in the drug. This discovery leads to more light.

Only salt and water.

You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply

manifests your belief in pain, through inflammation and swelling; and you call this belief a boil. Now administer mentally to your patient a high attenuation of truth on this subject, and it will soon cure the boil. The fact that pain cannot exist where there is no mortal mind to feel it, is a proof that this so-called mind makes its own pain, — that is, its own *belief* in pain. Origin of pain.

We weep because others weep, we yawn because they yawn, and we have smallpox because others have it; but mortal mind, not matter, contains and carries the infection. When this mental contagion is understood, we shall be more careful of our company; and we shall avoid the loquacious tattler about disease, as we should the advocate of crime. Neither sympathy nor society should ever tempt us to hear about error; and certainly we should not be its advocate. Source of contagion.

Disease arises, like other mental conditions, from association. It being a law of mortal mind that certain diseases should be regarded as contagious, this law obtains credit, through association, — calling up the fear that creates the image of disease, and its consequent manifestation in the body.

This fact in metaphysics is illustrated by the following incident. A gentleman was made to believe that he occupied a bed where a cholera patient had died. Immediately the symptoms of this disease appeared in him, and he died. The fact was, that he had not caught the cholera by material contact, because no such patient had been in that bed. Cholera.

If a child is exposed to contagion or infection, the mother is frightened, and says, "My child will be sick."

The law of mortal mind, and her own fears, govern her child, more than the child's mind governs itself, and produce the very results which might have been prevented through the opposite understanding. Then it is believed that the exposure to the contagion wrought the mischief.

Children's ailments.

That mother is not a Christian Scientist, and her affections need better guidance, who says to her child: "You look sick," "You look tired," "You need rest," or "You need medicine."

Such a mother runs to her little one, who has hurt her face by falling on the carpet, and says, moaning more childishly than her child, "Mamma knows you are hurt." The more successful method of treatment is to say: "Oh, nonsense [*no*-sense material]! You're not hurt, so don't think you are." Presently the child forgets all about the accident, and is at play again.

When the sick recover, by the use of drugs, it is the law of a general belief, culminating in individual faith, which heals; and according to this faith will the effect be. Even when you take away the individual confidence in the drug, you have not yet divorced it from the general faith. The chemist, the botanist, the druggist, the doctor, and the nurse equip the medicine with their faith, and the majority of beliefs rule. When the general belief endorses the inanimate drug as doing this or that, individual dissent or faith, unless it rests on Science, is but a minority belief, governed by the majority.

Drug-power.

The universal belief in physics weighs against the high and mighty truths of Christian metaphysics. This erroneous general belief — which sustains medicine, and

produces all medical results — works against Christian Science; and the percentage of power on the side of this Science must mightily outweigh the power of popular belief, in order to heal a single case of disease. The human mind acts the more powerfully to offset the discords of matter, the ills of flesh, in proportion as it puts less weight into the material scale and against Spirit, — against its own interests. Homœopathy diminishes the drug; but its potency increases as the drug disappears.

Hygienic delusion.

Vegetarianism, Homœopathy, and Hydropathy have diminished drugging; but if drugs are an antidote to disease, why lessen the antidote? If drugs are good things, is it safe to say that the less you have of them the better? If drugs possess intrinsic virtues or curative qualities, those qualities must be mental. Who named them, and what made them good or bad, beneficial or injurious to mortals?

Drugging diminished.

A case of dropsy, given up by the faculty, fell into my hands. It was a terrible case. Tapping had been employed, and yet the patient looked like a barrel, as she lay in her bed. I prescribed the fourth attenuation of *Argenitum nitricum*, with occasional doses of a high attenuation of *Sulphuris*. She improved perceptibly. Believing then somewhat in the ordinary theories of medical practice, and learning that her former physician had prescribed these remedies, I began to fear an aggravation of symptoms, from their prolonged use, and told the patient so; but she was unwilling to give up the medicine, when she was recovering. It then occurred to me to give her unmedicated pellets, and watch the result. I did so, and she continued to gain. Finally she said that she

Dropsy cured.

would give up her medicine for one day, and risk the effects. After trying this, she informed me that she could get along two days without globules; but on the third day she again suffered, and was relieved by taking them. She went on in this way, taking the unmedicated pellets, — and receiving occasional visits from me, — but employing no other means, and was cured.

A stately advance.

Metaphysics, as taught in Christian Science, is the next stately step beyond homœopathy. In metaphysics matter disappears from the remedy entirely, and Mind takes its rightful and supreme place. Homœopathy takes mental symptoms largely into consideration, in its diagnosis of disease. Christian Science deals wholly with the mental cause, in judging and destroying disease. It succeeds where homœopathy fails, solely because its one recognized Principle of healing is Mind, and the whole force of the mental element is employed through the Science of Mind, never sharing its rights with the weak things of matter.

The value of homœopathy.

Metaphysics, in Christian Science, exterminates the drug, and employs Mind alone as the curative Principle, acknowledging that the divine Mind has all power; but homœopathy mentalizes a drug with such repetition of thought-attenuations, that it becomes more like mortal mind than like the substratum of mortal mind, called matter; and its power of action is proportionately increased.

The origin of drugs.

If drugs are part of God's creation, which (according to the narrative in Genesis) He pronounced *good*, then drugs cannot be poisonous. If He could create drugs intrinsically bad, then they should never be used. If He creates drugs at all, and designs

them for medical use, then why did Jesus not employ them and recommend them for the treatment of disease? Matter is not self-creative, for it is unintelligent. Mortal mind confers the only power a drug can ever possess.

Narcotics quiet mortal mind, and so reach the body, but leave both mind and body the worse for this submission. Christian Science impresses the entire mental strata, namely, mind and body, and brings out the proof that Life is continuous and harmonious. Science both amputates error and destroys it. Mankind is the better for this sincere and profound surgery. Narcotics and surgery.

The profession of medicine originated in idolatry, with pagan priests, who besought the gods to heal the sick, and designated Apollo as the God of Medicine. He was supposed to dictate the first prescription, according to the History of Four Thousand Years of Medicine. It is here noticeable that Apollo was also regarded as the sender of disease. Hippocrates turned from image-gods to vegetable and mineral drugs for healing. This was deemed progress; but really, it only introduced another form of mythology and pagan worship. The future fate and history of material medicine will correspond with that of its material god, Apollo, who was banished from Heaven, and endured great sufferings on earth. Priests and physicians.

Drugs, cataplasms, and whiskey are stupid substitutes for the dignity and potency of divine Mind, and its power to heal. It is pitiful to lead men into temptation through the byways of physiology and *materia medica*, — to victimize the race with intoxi- Intoxicants.

cating prescriptions for the sick, until mortal mind acquires an educated appetite for strong drinks, and men and women are made loathsome sots.

Advancing degrees.

Footsteps of progress and spiritualization greet us on every hand. Drug-systems are quitting their hold on matter, and so letting in its higher stratum, mortal mind. Homœopathy, a step in advance of Allopathy, is doing this. Matter is going out of medicine; and mortal mind, of a higher attenuation than the drug, is governing the pellet.

Etherization.

A lady in the city of Lynn, Massachusetts, was etherized, and died in consequence, although her physicians insisted that it would be unsafe to perform a needed surgical operation without the ether. After the autopsy her sister testified that the deceased protested against inhaling the ether, and said it would kill her; but she was compelled by her physicians to take it. Her hands were held, and she was forced into submission. The case was brought to trial. The evidence was found to be conclusive; and a verdict was returned that her death was occasioned, not by the ether, but by her fear of inhaling it.

Mental conditions to be heeded.

Is it skilful or scientific surgery to take no heed of mental conditions, and treat the patient as if she were so much mindless matter, and as if matter were the only factor to be consulted? Had those unscientific surgeons understood metaphysics, they would not have risked such treatment, in that woman's state of mind. They would either have allayed her fear, or have performed the operation without ether.

The sequel proved that this Lynn lady died from

effects produced by mortal mind, and not from the disease or the operation.

The medical schools would learn the state of man from matter, instead of Mind. They examine the lungs, tongue, and pulse, to ascertain how much harmony, or health, matter is permitting to mind, how much pain or pleasure, action or stagnation, one form of matter is allowing another form of matter. Source of knowledge.

Ignorant of the fact that a man's belief produces disease and all its symptoms, the ordinary physician must of necessity increase disease with his own mind. Then he addresses himself to the work of destroying it, through the power of matter.

The systems of physics act against metaphysics, and *vice versa.* When mortals forsake the material for the spiritual basis of action, drugs lose their healing force; for they have no innate power. Unsupported by the faith reposed therein, the inanimate drug becomes powerless.

The motion of the arm is no more dependent upon the direction of mortal mind, than are the organic action and secretions of the viscera. When this mind quits the body, the heart becomes as torpid as the hand. Muscular action.

Anatomy finds a necessity for nerves, to convey the mandate of mind to muscle, and cause action; but what does anatomy say when the cords contract and become immovable? Has mortal mind ceased speaking to them, or has it bidden them to be impotent? Can muscles, bones, blood, and nerves rebel against mind in one instance, and not in another, and become cramped, despite the mental protest? Anatomy and mind.

Unless muscles are self-acting at all times, they are never so, — never capable of acting contrary to mental direction. If muscles can cease to act, and become rigid of their own preference, — be deformed or symmetrical, as they please, or as disease directs, — they must be self-directing. Why then consult anatomy to learn how mortal mind governs muscle, if we are only to learn from anatomy that muscle is not so governed?

Fungus.

Is man a material fungus, without Mind to help him? Is a stiff joint or contracted muscle as natural a result of law as the supple and elastic condition of the healthy limb, and is God the lawgiver?

Fire-action.

You say, "*I* have burned my finger." This is an exact statement, more exact than you suppose; for mortal mind, and not matter, burns it. Holy inspiration has created states of mind which are able to nullify the action of the flames, as in the Bible case of the three young Hebrew captives, cast into the Babylonian furnace; while an opposite mental state might produce spontaneous combustion.

Restrictive regulations.

In 1880 Massachusetts put her foot on a proposed tyrannical law, restricting the practice of medicine. If her sister States follow this example, in harmony with our Constitution and Bill of Rights, they will do less violence to that immortal sentiment of the Declaration, "Man is endowed by his Maker with certain inalienable rights, among which are life, liberty, and the pursuit of happiness."

The oppressive State statutes touching medicine remind one of those words of the famous Madame Roland, as she knelt to a statue of the Goddess of Liberty,

erected near the guillotine: "Liberty, what crimes are committed in thy name!"

The ordinary practitioner, examining bodily symptoms, telling the patient he is sick, and treating the case according to his diagnosis, would, by this course, induce that very disease, even if it were not already determined by mortal mind. He thus commits an unconscious offence against happiness and health, and ensures a good job for himself, if not a fatal one for his patient. The physician "agrees with his adversary quickly," but upon different terms from the metaphysician; for the matter-physician agrees with the disease, while the metaphysician agrees only with health, and challenges disease. Ordinary practice.

Christian Science brings to the body the sunlight of Truth, which invigorates and purifies. It acts as an alterative, neutralizing error with Truth. It changes the secretions, expels humors, dissolves tumors, relaxes rigid muscles, restores carious bones to soundness. The effects of this Science are to stir the human mind to a change of base, whereon it may yield to the divine Mind. Wonderful cures.

Experiments have favored the fact that Mind governs the body, not in one instance, but in every instance. The indestructible faculties of Spirit exist without the conditions of matter, and also without the false beliefs of a so-called material existence. Working out the rules of Science in practice, the author has restored health in cases of both acute and chronic disease, and in their severest forms. Secretions have been changed, the structure has been renewed, shortened limbs have been elongated, cicatrized joints have been Practical success.

made supple, and carious bones have been restored to healthy conditions. What is called the lost substance of lungs has been restored, and healthy organizations have been established, even where disease was organic instead of functional.

Testimony of medical teachers.

For the benefit of the reader let me quote from Dr. Benjamin Rush, the famous Philadelphia teacher of medical practice:

It is impossible to calculate the mischief which Hippocrates has done, by first marking Nature with his name, and afterward letting her loose upon sick people.

Dr. Benjamin Waterhouse, Professor in Harvard University, declares himself "sick of learned quackery."

Dr. James Johnson, Surgeon-extraordinary to the King, says:

I declare my conscientious opinion, founded on long observation and reflection, that if there were not a single physician, surgeon, apothecary, man-midwife, chemist, druggist, or drug on the face of the earth, there would be less sickness and less mortality.

Dr. Mason Good, a learned professor in London, says:

The effects of medicine on the human system are in the highest degree uncertain; except, indeed, that it has already destroyed more lives than war, pestilence, and famine, all combined.

Dr. Chapman, Professor of the Institutes and Practice of Physic in the University of Pennsylvania, in a published essay, says:

Consulting the records of our science, we cannot help being disgusted with the multitude of hypotheses obtruded

upon us at different times. Nowhere is the imagination displayed to a greater extent; and perhaps so ample an exhibition of human invention might gratify our vanity, if it were not more than compensated by the humiliating view of so much absurdity, contradiction, and falsehood. To harmonize the contrarieties of medical doctrines is indeed a task as impracticable as to arrange the fleeting vapors around us, or to reconcile the fixed and repulsive antipathies of nature. Dark and perplexed, our devious career resembles the groping of Homer's Cyclops around his cave.

Sir John Forbes, M.D., F.R.S., Fellow of the Royal College of Physicians, London, says:

No systematic or theoretical classification of diseases or of therapeutic agents, ever yet promulgated, is true, or anything like the truth, and none can be adopted as a safe guidance in practice.

CHAPTER II.

PHYSIOLOGY.

THEREFORE I say unto you: Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

JESUS.

HE sent His word and healed them, and delivered them from their destructions. — PSALMS.

PHYSIOLOGY is one of the apples from the Tree of Knowledge. Error declared that eating this fruit would open man's eyes, and make him as a God. Instead of so doing, it closes mortal eyes to man's God-given dominion over the earth.

To measure intellectual capacity by the size of the brain, and estimate strength by the exercise of muscle, is to subjugate intelligence, make mind mortal, and place this mind at the mercy of material organization and non-intelligence.

Man not structural.

Obedience to the so-called physical laws of health has not checked sickness. Diseases have multiplied, since man-made theories have taken the place of primitive Truth.

You say that indigestion, fatigue, sleeplessness, cause distressed stomachs and aching heads. Then you consult your brain, in order to remember what has hurt you, when your remedy lies in for-

Causes of sickness.

getting the whole thing; for matter has no sensation, and the human mind is all that can produce pain.

"As a man thinketh, so is he." Mind is all that feels, acts, or impedes action. Ignorant of this, or shrinking from its implied responsibility, the healing effort is made on the wrong side, and thus the conscious control over the body is lost.

The Mohammedan believes in a pilgrimage to Mecca for the salvation of his soul. The popular doctor believes in his recipe, and the druggist believes in the power of his prescription to save a man's life. The first is a religious delusion; the second is a medical delusion.

Pills and pilgrimages.

The human mind is inharmonious in itself. From this arises the inharmoniousness of the body. To ignore God as of little use in sickness is a mistake. Instead of thrusting Him aside in times of bodily trouble, and waiting for the hour of strength in which to acknowledge Him, we should learn that He can do everything for us in sickness as in health.

Health from reliance on spirituality.

Failing to recover health through adherence to physiology and hygiene, the despairing invalid often drops them, and turns, in his extremity, and only as a last resort, to God. His faith in Him is less than it was in drugs, air, and exercise, or he would have resorted to Mind first. The balance of power is conceded to be with matter, by most of the medical systems; but when Spirit at last asserts its mastery, then, and not before is man found to be harmonious and immortal.

Should we implore a corporeal God to heal the sick out of His personal volition? or should we understand the infinitely divine Principle which heals? If we rise no

higher than blind faith, the Science of healing is not attained, and Soul-existence, in the place of sense-existence, is not comprehended. We apprehend Life in Science, only as we live above corporeal sense, and correct it. Our proportionate admission of the claims of Good or evil determines the harmony of our existence, — our health, our longevity, and our Christianity.

The two masters.

We cannot serve two masters, nor reach Divine Science through material sense. Drugs and hygiene cannot successfully usurp the place and power of the source of all health and perfection. If man is constituted both good and evil, he must end in evil. An error in the premise must appear in the conclusion. To avail yourself of the power of Spirit, you must renounce all erroneous inventions.

The "flesh lusteth against the Spirit." They can no more unite in action, than good can coincide with evil.

Half-way success.

It is not wise to take a halting and half-way position, or to expect to work equally with Truth and error. There is but one way — namely, God and His idea — which leads to spiritual Life. The Scientific government of the body must be attained through Mind. It is impossible to gain control over it in any other way. On this fundamental point timid conservatism is absolutely inadmissible. Only through radical reliance on Truth can healing power be realized.

Substituting good words for a good life, fair seeming for straightforward character, is a poor shift for the weak and worldly, who think the standard of Christian Science too high for them.

If the scales are evenly adjusted, the removal of a

single weight from either gives preponderance to the opposite. Whatever influence you cast on the side of matter, you take away from Mind, which would otherwise outweigh all else. Your belief militates against your health, when it ought to be enlisted on the side of health. When sick (according to belief) you rush after drugs, search out the so-called laws of health, and depend on these to heal you, though you have already brought yourself into the slough of disease through just this false dependence.

Belief on the wrong side.

Because man-made systems insist that man becomes sick and useless, suffers and dies, all in consonance with the laws of God, are we to believe it? Are we to believe an authority which denies God's spiritual command relating to perfection, — authority which Jesus has proved to be false? He did the will of the Father. He healed sickness, in defiance of what is called material law, but in accordance with God's law.

The divine authority.

I have discerned disease in the human mind, and recognized the patient's fear of it, many weeks before the so-called disease made its appearance in the body. Disease being a belief, — a latent illusion of mortal mind, the sensation would not appear if this error was met and destroyed by Truth.

Disease foreseen.

Here let a word be introduced which may be frequently used hereafter, — *chemicalization*. By chemicalization I mean the process which mortal mind and body undergo in the change of belief from a material to a spiritual basis.

Changed mentality.

Whenever an aggravation of symptoms has occurred, through mental chemicalization, I have seen the mental

signs, assuring me that danger was over, before the patient felt the change; and I have said to the patient, "You are healed," — sometimes to his discomposure, when he was incredulous; but it always came about as I had foretold.

Health prognosticated.

I name these facts to show that disease has a mental origin, — that faith in rules of health or in drugs begets and fosters disease, by attracting the mind to the subject of sickness, by exciting fear of it, and by dosing the body in order to avoid it. The faith reposed in these things should find stronger supports and a higher home. Understanding the control of Mind over body, we should put no faith in material means.

Science not only reveals the origin of all disease as wholly mental, but it also declares that all disease is cured by Mind. There can be no healing except by Mind, however much we trust the drug, or any other means toward which human faith is directed. It is Mind, not matter, which brings to the sick whatever good they may seem to receive from drugs. The sick are never really healed, except by means of divine power. It is only the action of Truth that can restore harmony.

Mind as the healer.

Whatever teaches man to have other rulers, and acknowledge other power than the divine Mind, is anti-Christian. The good that matter seems to do is evil, for it robs man of God, omnipotent Mind. Truth is not the basis of Theogony. Modes of matter form neither a moral nor a spiritual system. The discord which calls for them is the result of the exercise of full faith in matter, instead of Spirit.

Theogony.

Did Jesus understand the economy of man less than Graham or Cutter? Christian ideas certainly embrace — what human theories exclude — the Principle of man's harmony. The text, "Whosoever liveth and believeth in me shall never die," not only contradicts human systems, but points to the self-sustaining and eternal Truth. Physiologists.

The demands of Truth are spiritual, and reach the body through Mind. The best interpreter of man's needs said: "Take no thought for your life, what ye shall eat or what ye shall drink."

If there are material laws which prevent disease, what then causes it? Not divine law, for Christ healed the sick and cast out error, always in opposition, never in obedience, to physics.

Causation is the one question to be considered, for more than all others it relates to human progress. The age seems ready to approach this subject, to ponder somewhat the supremacy of Spirit, and at least touch the hem of its garment. Causation the main question.

The description of man as purely physical, or as both material and spiritual, — but in either case dependent on his physical organization, — is the Pandora box, from which many evils have gone forth, especially despair. Matter, which takes divine power into its own hands, and claims to be a creator, is a fiction, in which debauchery becomes attuned to such fascination that mankind has caught its moral contagion.

Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen, with the key of Science, the gates of Paradise which human beliefs have closed, and Paradise regained.

will find himself unfallen, upright, pure, and free, not needing to consult almanacs for the probabilities of Life, or to study brainology in order to learn how much of a man he is.

Mind's control over the universe, including man, is no longer an open question, but is demonstrable Science; Jesus illustrated the divine Principle and practice of immortal Mind, by healing sickness and sin, and destroying the foundations of death.

A closed question.

Mistaking his origin and nature, man believes himself to be combined matter and Spirit, — that Spirit is sifted through matter, carried on a nerve, exposed to ejection by the operation of matter. Think of it! The intellectual, the moral, the spiritual, — yea, Mind, — subjected to non-intelligence!

The nerves not Spirit.

No more sympathy exists between the flesh and Spirit than between Christ and Belial.

The so-called laws of matter are nothing but false beliefs in the presence of Intelligence and Life where Mind is not. This is the procuring cause of all disease. The opposite Truth — that Intelligence and Life are spiritual, never material — cures all disease.

The fundamental error lies in the supposition that man is a material outgrowth, and that the cognizance of good or evil, which he has through the bodily senses, constitutes his happiness or misery.

Theorizing about man's development from mushrooms to monkeys, and from monkeys into men, amounts to nothing in the right direction, and very much in the wrong.

Evolution.

Materialism grades the human species as rising from the dust upward; but how is the material species main-

tained when man passes through what we call death and the Rubicon of spirituality? Spirit can form no real link in this supposed chain of material being, but reveals the eternal chain as uninterrupted and wholly spiritual; yet this can be realized only as the discordant sense of Being disappears.

If man was first a material being, he must have passed through all the forms of matter, in order to become man. If the material body is man, he is mere matter, or dust. On the contrary, man is the image and likeness of Spirit; and the belief that there is Soul in sense, or Life in matter, belongs to mortal mind, to which the Apostle refers, when he says we must "put off the old man." Degrees of development.

What is man? Brain, heart, blood, the material structure? If the real man is in the material body, you take away a portion of the man when you amputate a limb; the surgeon destroys manhood, and worms annihilate it. But the loss of a limb, or injury to a tissue, is sometimes the quickener of manliness; and the unfortunate cripple may present more nobility than the statuesque athlete, — teaching us, by his very deprivations, that "a man 's a man, for a' that." Identity not lost.

When we admit that matter (heart, blood, brain, acting through the five physical senses) constitutes man, we fail to see how anatomy can distinguish between humanity and the brute, or determine when man is really *man*, and has progressed farther than his progenitors. Human progress.

The theory that Spirit is distinct from matter, but must pass through it, or into it, to be individualized, reduces Truth to the dependency of Individualization.

error, and requires the sensible to be made manifest through the insensible.

What is termed matter manifests nothing but a material mentality. Not a glimpse or manifestation of Spirit is obtainable through matter. Spirit is positive. Matter is its supposed opposite, the absence of Spirit. For positive Spirit to pass through a negative condition would be its destruction.

Man not structural.

Anatomy declares man to be structural. Physiology continues this explanation, measuring human strength by bones and sinews, and human life by material law. Man is spiritual, individual, and eternal; material structure is mortal.

Phrenology.

Phrenology makes man knavish or honest, according to the development of the cranium; but anatomy, physiology, phrenology, do not define the image of God, the real immortal man.

A slow growth.

Human reason and religion come slowly to the recognition of spiritual facts, and so continue to call upon matter to remove the error which the human mind alone has created.

The idols of civilization are far more fatal to health and longevity than the idols of barbarism. They call into action less faith than Buddhism, in a supreme governing Intelligence. The Esquimaux restore health by incantations, as effectually as civilized practitioners by their more studied methods.

Is civilization only a higher form of idolatry, that man should bow down to a flesh-brush, to flannels, to baths, diet, exercise, and air? Nothing is able to do so much for man as he can do for himself, with omnipotent aid.

The footsteps of thought, as they pass higher from material standpoints, are slow, and portend a long night to the traveller; but the angels of His presence — the spiritual intuitions that tell us when "the night is far spent, the day is at hand" are our guardians in the gloom. Whosoever opens the way in Christian Science is a pilgrim and stranger, marking out the path for generations yet unborn. Rise of thought.

The voices of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, rebuking in their course all error, and proclaiming the Kingdom of Heaven on earth. Truth is revealed. It only needs to be practised.

Belief is all that ever enables a drug to cure mortal ailments. Anatomy admits that mind is somewhere in man, though out of sight. Then, if one is sick, why treat the body alone, while we administer a dose of despair to the mind? Why declare that the body is diseased, and picture this disease to the mind, rolling it under the tongue as a sweet morsel, and holding it before the thought of both physician and patient? We should understand that the cause of disease rests in the mortal human mind, and its cure with the immortal divine Mind. We should prevent the images of disease from taking form in thought, and we should efface the outlines of disease already formulated in mortal mind. Medical errors.

When there are fewer doctors, and less thought is given to sanitary subjects, there will be better constitutions and less disease. In old times who ever heard of dyspepsia, cerebro-spinal meningitis, hay-fever and rose-cold? Novel diseases.

What an abuse of natural beauty to say that a rose, the smile of God, can produce suffering! The joy of its presence, its beauty, and purity should uplift the thought, and destroy any possible fever. It is profane to fancy that the sweetness of clover and the breath of new-mown hay may cause glandular inflammation, sneezing, and nasal pangs.

Ancestral dyspepsia.

If a random thought, calling itself Dyspepsia, had tried to tyrannize over our forefathers, it would have been routed by their independence and industry. Then people had less time for selfishness, coddling, and sickly after-dinner talk. The exact amount of food the stomach could digest was not discussed *à la* Cutter, or referred to sanitary laws. A man's belief in those days was not so severe upon the gastric juices. Beaumont's Medical Experiments did not govern the digestion.

Pulmonary misbeliefs.

Damp atmosphere and freezing snow empurpled the plump cheeks of our ancestors; but they never indulged in the refinement of inflamed bronchial tubes, because they were as ignorant as Adam, before he ate the fruit of false knowledge, of the existence of such things as tubes and troches, lungs and lozenges.

"Where ignorance is bliss, 't is folly to be wise," says the English poet; and there is truth in his sentiment.

Our modern Eves.

The action of mortal mind on the body was not so injurious before inquisitive modern Eves took up the study of medical works, and unmanly Adams attributed their own downfall, and the fate of their offspring, to the weakness of their wives.

The primitive custom of taking no thought about food, left the stomach and bowels free to act in obedience to

nature, and gave the Gospel a chance to be seen in its glorious effects upon the body. A ghastly array of diseases was not paraded before the imagination. There were fewer books on digestion, and more "sermons in stones, and good in everything." When the mechanism of the human mind gives place to the Divine Mind, selfishness and sin, disease and death, will lose their foothold.

Human fear of miasma would load with disease the air of Eden, and weigh down mankind with superimposed and conjectural evils. Mortal mind is the worst foe of the body, while divine Mind is its best friend. Eden.

Should all cases of organic disease be treated by a regular practitioner, and the Christian Scientist try his hand only on cases of hysteria, hypochondria, and hallucination? One disease is no more real than another. All disease is the result of education, and can carry its ill-effects no further than mortal mind maps out the way. Christian Science heals organic disease as well as functional. It finds that decided types of acute disease are quite as ready to yield to Truth as the less distinct type and chronic form of disease. It handles the most malignant contagion with perfect assurance. Diseases not to be classified.

Human mind produces what is termed organic disease as certainly as it produces hysteria, and it must relinquish all its errors, sicknesses, and sins. I have demonstrated this beyond all cavil. The evidence of divine Mind's healing power and absolute control is to me as certain as the evidence of my existence. One basis of all sickness.

Mortal mind and body are one. Neither exists without the other, and both must be changed by immortal Mind. Mortal matter, or body, is but a false concept of mortal mind. It builds its own superstructure, of which the material body is the grosser and more basal portion; but from first to last, this body is only a material and sensuous belief.

Mental and physical oneness.

In the Scriptural allegory of material creation, Adam, error, which represents the erroneous theory of Life and intelligence in matter — had the naming of all material animals. These names indicated their properties, qualities, and forms. Thus error, the opposite of Truth, names the qualities and effects of what it terms matter, and so creates the law of belief, which holds the preponderance of power in human opinions, against Spirit and Truth.

The effect of names.

If a dose of poison is swallowed through mistake, and the patient dies, even though physician and patient are expecting favorable results, does belief, you ask, cause this death? Even so, and as directly as if the poison had been intentionally taken.

Poison.

In such cases a few persons believe the potion swallowed by the patient to be harmless; but the vast majority of mankind, though they know nothing of this particular case and this special person, believe the arsenic, the strychnine, or whatever the drug used, to be poisonous, for it has been set down as a poison by mortal mind. The consequence is that the result is controlled by the majority of opinions outside, not by the infinitesimal minority of opinions in the sick-chamber.

The remote cause, or belief, is not more dangerous, because of its priority, and the connection of past mortal thoughts with present, — than the predisposing and exciting cause.

Perhaps an adult has a deformity, produced, thirty years ago, by the terror of his mother. That chronic error is more difficult of cure than an acute injury, unless we wrest it from mortal mind, and base the cure on Science, or immortal Mind, to which all things are possible. Deformity.

Mortal mind, acting from the basis of sensuous belief in matter, is animal magnetism; but mortal mind, contradicting itself, must finally yield to the divine Mind, expressed in Science. In proportion as we understand Christian Science, we are freed from animal magnetism; and we disarm sin of its imaginary power, in proportion as we gain this spiritual understanding. Animal magnetism destroyed.

Ignorant of the methods and the basis of metaphysical healing, you may attempt to unite with it hypnotism, spiritualism, electricity; but neither of these methods can be mingled with metaphysical healing.

Whosoever reaches the understanding of Christian Science, in its higher significations, will perform the sudden cures of which it is capable; but this can be done only by taking up the cross, and following Christ in the daily life. Sudden cures.

Science can heal the sick who are absent from their healer, as well as the present, since space is no obstacle to Mind. Immortal Mind heals what eye hath not seen; but the spiritual capacity to apprehend thought, so as to heal by the Truth-power, Absent patients.

is gained only in proportion as man is found, not wearing his own righteousness, but reflecting the divine nature.

Every medical method has its advocates. The preference of mortal mind for any method creates a demand for that method, and the body then seems to require such treatment. You can even educate a healthy horse so far in physiology that he will take cold without his blanket; whereas the wild animal, left to his instincts, sniffs the wind with delight. The epizoötic is a humanly evolved ailment, which a wild horse might never have.

Horses mistaught.

Treatises on anatomy, physiology, and health, sustained by what is termed material law, are the promoters of sickness and disease. It is proverbial, that as long as you read medical works you will be sick.

Medical works.

The sedulous matron — studying her Jahr, with homœopathic pellet and powder in hand, ready to put you into a sweat, to move the bowels, or to produce sleep — is sowing the seed of sickness day and night, and her household will erelong reap the reward of this error.

Descriptions of disease, given by physicians, and advertisements of quackery, are both prolific sources of sickness. As mortal mind is the chief husbandman of error, it should be taught to do the body no harm, and to unweave its own webs.

The patient sufferer tries to be satisfied when he sees his would-be healers busy, and his faith in their efforts is somewhat helpful to them and himself; but in Science one must understand the resuscita-

Invalid's outlook.

ting law of Life. This is the seed within itself, bearing fruit after its kind, spoken of in Genesis.

Physicians generally deport themselves as if Mind were non-existent; and they may even take the ground, contrary to metaphysics, that all is matter, not Mind. Ignorant that the human mind governs the body, through belief, the invalid may unwittingly add more fear to the reservoir already overflowing with that emotion.

Doctors should not implant disease in the thoughts of their patients, as they so frequently do, by declaring it a fixed fact, even before they go to work to eradicate the disease, through the material faith which they inspire. Instead of furnishing mortal thought with fear, they should try to correct this turbulent element of mortal mind, by the influence of that loving Truth which casteth out fear. Wrong and right way.

When man is governed by Spirit, the ever-present God who understands all things, man knows that to Spirit all things are possible. The only road to this affluence of Truth, which heals the sick, is found in the Divine Mind and Divine Science.

To reduce inflammation, dissolve a tumor, or cure organic disease, I have found Divine Mind more potent than all lower remedies. And why not, since this Mind is the source and condition of all existence? Before deciding that stomach or head is disordered, one should ask, "Who art thou that repliest to Spirit? Can matter speak for itself, or does it hold the issues of Life?" Pain and pleasure have no partnership with matter, which can neither suffer nor enjoy; but mortal belief has such a partnership. The important decision.

When you manipulate patients, you trust in electricity and magnetism more than in Truth; and for that reason you employ matter rather than Mind. You weaken or destroy your power, if you resort to any except spiritual means.

Manipulation.

It is foolish to say that you manipulate patients, but that you lay no stress on that manipulation. If this be so, why manipulate them? Really you do so because you are ignorant of the baneful effects of magnetism, or are not sufficiently spiritual to depend on Spirit. In this case you must improve your mental condition till you finally attain the understanding of Christian Science.

If you are too material to love the Science of Mind, and are satisfied with good words instead of deeds, if you adhere to error and are afraid to trust Truth, the question then recurs, "Adam, where art thou?" It is unnecessary to resort to aught besides Mind, in order to satisfy the sick that you are doing something for them; for if they are cured, they generally know it, and are satisfied.

Not words but deeds.

"Where your treasure is, there will your heart be also." If you have more faith in drugs than in Truth, this faith will incline you to the side of matter and error. Any hypnotic power you may exercise will diminish your ability to become a Scientist, and *vice versa*. The act of healing the sick through Mind alone, of casting out error with Truth, shows your position as a Christian.

The demands of God appeal to thought only; but the claims of mortality, and what are termed laws of nature, appertain to matter. Which, then, are we to accept as legitimate, and capable of producing the highest human good? We cannot obey both physi-

Physiology or Spirit.

ology and Spirit; for one is opposed to the other, and insists upon supremacy in the affections. It is impossible to work from two standpoints. If we attempt it, we shall presently "hold to the one and despise the other."

Mortal beliefs are antagonistic to, and cannot mix with Science. This is clear to those who heal the sick on the basis of Science alone.

Mind's government of the body must supersede the so-called laws of matter. Obedience to material law prevents full obedience to spiritual law, — the law which overcomes material conditions, and puts matter under the feet of Mind. Mortals entreat God to restore the sick to health, and forthwith shut out the aid of Spirit, by using material means, thus working against themselves and their prayers, and denying man's God-given ability to demonstrate Mind's sacred power. Pleas for medicine and the laws of health come from mortal ignorance of Science and its transcendent power.

True law.

To admit that sickness is a condition over which God has no control, is to presuppose that omnipotent power is powerless on some occasions. The law of Christ, or Truth, finds all things possible to Spirit; but the so-called laws of matter find Spirit of no avail, and demand obedience to materialistic codes, thus departing from the basis of Divine Science. To suppose that God constitutes laws of discord is a mistake; for discords have no support from divine law, however much may be said to the contrary.

Can the agriculturist, according to belief, ever produce a crop without sowing the seed, and awaiting its germination according to the laws of God? Yet the Scriptures inform us that sin, or error, first caused

the condemnation of man to till the ground. Obedience to Truth will remove this necessity. Truth never made error necessary, or devised a law to perpetuate it.

Laws of nature.

The supposed laws which result in discord and weariness are not His laws, for the legitimate and only possible action of Truth is the production of harmony. Laws of nature are laws of Spirit; but men commonly recognize as law that which annuls the power of Spirit. Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength. Submission to error superinduces loss of power.

Our belief and understanding.

Truth casts out all evils and materialistic methods with the actual spiritual law, — the law which gives sight to the blind, hearing to the deaf, voice to the dumb, feet to the lame. If Christian Science dishonors human belief, it honors divine Understanding; and the One Mind only is entitled to honor.

The so-called laws of health are simply laws of mortal belief. The premises being erroneous, the conclusions are wrong. Truth makes no laws to regulate sickness, sin, and death, for these are unknown to Truth.

Belief produces the results of belief; and the penalties it affixes last as long as the belief, and are inseparable from it. The remedy lies in probing the trouble to the bottom, in finding and casting out by denial the error of belief which produces a mortal disorder, and never honoring it with the title of law, or yielding obedience to it. Truth, Life, and Love are the only legitimate and eternal demands on man, and they

are spiritual law-givers, enforcing obedience through divine sanctions.

Controlled by the divine Intelligence, man is harmonious and eternal. Whatever is governed by human belief is discordant and mortal. We say man suffers from the effects of cold, heat, fatigue. This is human belief, not the truth of Being, for matter cannot suffer. Mortal mind alone suffers, — not because a law of matter has been transgressed, but because a law of this mind has been disobeyed. I have demonstrated this as a rule of Divine Science by destroying the delusion of suffering from what is termed a broken physical law. Broken laws.

A lady, whom I cured of consumption, always breathed with great difficulty when the wind was east. I sat silently by her side a few moments. Her breath came gently. The inspirations were deep and natural. I then requested her to look at the weather-vane. She looked, and saw that it pointed due east. The wind had not changed, but her difficult breathing was gone. The wind had not produced it. My metaphysical treatment changed the action of her belief on the system, and she never suffered again from east winds.

Here is testimony on this subject:

I take pleasure in giving to the public one instance, out of many, of Mrs. Eddy's skill in metaphysical healing. At the birth of my youngest child, now eight years old, I thought my approaching confinement was premature by several weeks, and sent her a message to that effect. Without seeing me, she returned answer that the proper time had come, and that she would be with me immediately. Slight labor-pains had commenced before she Childbirth.

arrived. She stopped them at once, and requested me to call an accoucheur, but to keep him below stairs until after the birth. When the doctor arrived, and while he remained in a lower room, Mrs. Eddy came to my bedside. I asked her how I should lie. She answered, "It makes no difference how you lie," and added, "Now let the child be born." Immediately the birth took place, and without a pain. The doctor was then called into the room to receive the child, and he saw that I had no pain whatever. My sister, Dorcas B. Rawson, of Lynn, was present when my babe was born, and will testify to the facts as I have stated them. I confess my own astonishment. I did not expect so much, even from Mrs. Eddy, especially as I had suffered before very severely in childbirth. The physician covered me with extra bed-clothes, charged me to be very careful about taking cold and to keep quiet, and then went away. I think he was alarmed at my having no labor-pains, but before he went out I had an ague coming on. When the door closed behind him, Mrs. Eddy threw off the extra coverings and said, "It is nothing but the fear produced by the doctor which causes these chills." They left me at once. She told me to sit up when I chose, and to eat whatever I wanted. My babe was born about two o'clock in the morning, and the following evening I sat up several hours. I ate whatever the family did. I had a boiled dinner of meat and vegetables the second day. I made no difference in my diet, except to drink gruel between meals, and never experienced the least inconvenience from this course. I dressed myself the second day, and the third day felt unwilling to lie down. In one week I was about the house and was well, running up and down stairs and attending to domestic duties. For several years I had been troubled with *prolapsus uteri*, which disappeared entirely after Mrs. Eddy's wonderful demonstration of Christian Science at the birth of my babe.

MIRANDA R. RICE.

LYNN, MASS., 1874.

No system of hygiene but mine is purely mental. Before my book was published other books were in circulation, which discussed *mental medicine* and *mind-cure*, operating through the power of the earth's magnetic currents to regulate life and health. Such theories, and systems of so-called mind-cure which have sprung up since, are as material as the prevailing systems of medicine. They have their birth in mortal mind, which puts forth a human conception in the name of Science, to match the Divine Science of immortal Mind, even as the necromancers of Egypt strove to emulate the wonders wrought by Moses. Such theories have no relationship with Christian Science, which rests on the conception of God as all Life, Substance, and Intelligence, and excludes the human mind as a spiritual factor in the healing work.

The mortal mind-cure.

Jesus cast out evil and healed the sick, not only without drugs, but without hypnotism, which is the opposite of ethical and pathological Truth-power.

Jesus and hypnotism.

Erroneous metaphysical practice may seem for a time to benefit the sick, but the recovery is not permanent. This is because erroneous methods act on and through the material stratum of the human mind, called brain, which is but a mortal consolidation of material mentality and its suppositional activities.

A patient under the influence of mortal mind is healed only by removing the influence on him of this mind, by emptying his thought of the false stimulus and reaction of will-power, and filling it with the divine energies of Truth.

False stimulus.

Christian Science destroys material beliefs through the understanding of Spirit, and the thoroughness of this

work determines health. Erring human mind-forces can work only evil, under whatever name or pretence they are employed; for Spirit and matter, Good and evil, Light and darkness, cannot mingle.

Evil negative and self-destructive.

Evil is a negation, because it is the absence of Good. It is nothing, because it is the absence of something. It is an error, because it presupposes the absence of Truth, when really Truth is omnipresent. Every mortal must learn that there is no power in evil.

Error is self-assertive. It says: "I am a real entity, overmastering Good." This falsehood should strip error of all pretensions. The only power of evil is to destroy itself. It can never destroy one iota of good. Every attempt of evil to do that is a failure, and only aids in peremptorily punishing the evil doer. If we concede the same reality to discord as to harmony, it has as lasting a claim upon us. If evil is as real as Good, it is as immortal. If death is as real as Life, immortality is a myth. If pain is as real as the absence of pain, both must be immortal; and if so, harmony cannot be the law of Being.

Ignorant idolatry.

Mortal mind is ignorant of self, or it could never be self-deceived. If it knew how to be better, it would be better. Since it must believe in something besides itself, it enthrones matter as deity. The human mind has been an idolater from the beginning, having other gods, and believing in more than the One Mind.

As mortals do not comprehend even mortal existence, how ignorant must they be of the all-knowing Mind and His creations.

Here you may see how sense creates its own forms of thought, gives them material names, and then worships and fears them. With pagan blindness it attributes to a material god of medicine an ability beyond itself. The beliefs of the human mind rob and enslave it, and then impute this result to another illusive personification, named Satan.

The valves of the heart, opening and closing for the passage of the blood, obey the mandate of mortal mind as directly as does the hand, moved evidently by the will; though anatomy admits the mental cause of the latter action, but not of the former. Action of mortal mind.

We say, "My hand hath done it." What is this *my* but mortal mind, the cause of all materialistic action? All voluntary, as well as miscalled *involuntary*, action of the mortal body is governed by this mind, not by matter. There is no involuntary action. Mind includes all action and volition, but so-called human mind tries to classify action as voluntary and involuntary.

If you take away this erring mind, the mortal body loses all appearance of life or action, and the human mind then calls it dead; but this human mind still has a body, through which it acts, and which appears to itself to live, — a body like the one it had before death, and which we still see. Death and the body.

What is termed disease does not exist. It is not mind nor matter. The belief of sin, which has grown terrible in strength and influence, is an unconscious error in the beginning, — an embryotic thought without motive; but afterwards it governs the so-called man. Passion, appetite, dis- Embryotic thoughts.

honesty, envy, and malice ripen into action, only to pass on from shame and woe to their next stage, self-destruction.

Disease a dream.

The dream of disease is like the dreams we have in sleep, wherein every one recognizes suffering to be wholly in mortal mind. In both cases the dreamer thinks his body is material, and that the suffering is in that body.

The smile of the sleeper indicates the sensation produced physically by the pleasure of a dream. In the same way pain and pleasure, sickness and care, are traced in unmistakable signs upon the face.

Sickness is a growth of error, springing from man's ignorance of Science. Error rehearses error. What causes disease cannot cure it. The soil of disease is mortal mind, and you have an abundant or scanty crop, according to the seedlings in that soil, unless they are uprooted and cast out.

Sense yields to faith.

When darkness comes over the earth, the physical senses have no immediate evidence of a sun. The human eye knows not where the orb of day is, or if it exists. Astronomy gives the desired information. The human senses yield to its authority, and they are willing to leave with astronomy the explanation of the sun's influence over the earth. If the eyes see no sun for a week, we still believe there is solar light and heat. Natural science in this instance raises the thought above its cruder theories, and establishes a higher theory.

In like manner mortals should no more deny the power of Christian Science to establish harmony, and show the effect of mortal mind on the body, — though the cause

be unseen, though the belief which reproduces itself is unconscious of its effects, — than they should deny the existence of the sunlight when the orb disappears, or doubt that the sun will reappear.

We call the body material; but it is as truly mortal mind, according to its degree, as the brain which is supposed to furnish the evolution of all mortal things. Mortal mind, by an inevitable perversion, makes all things start from the lowest instead of the highest mortal thought. The reverse is the case with all the formations of the immortal Divine Mind. They proceed from the Divine Source; and so, in tracing them, we constantly ascend the scale of infinite Being. Ascending the scale.

From human belief comes the reproduction of the species, — first inanimate, and then animate mind. According to mortal thought, the development of embryotic mind commences in the lower, basal thought of mortals, and goes on in an ascending scale by evolution, keeping always in the direct line of matter. Human reproduction.

Next we have the formation of embryotic belief, afterwards so-called mortal man. All this while matter is ignorant of itself, ignorant of what it is supposed to produce. The belief saith, an inanimate unconscious seedling is producing both body and mind; and yet Mind is not found in brain or elsewhere in matter.

This embryotic and materialistic belief in turn fills itself with thoughts of pain and pleasure, of life and death, and arranges itself into five senses, which presently measure belief by the size of a brain, called mind, and the bulk of a body, called matter. Human stature.

Human birth, growth, maturity, and decay are as the

grass springing from the soil, with beautiful green blades, — afterwards to wither and return to its native nothingness. This mortal seeming is temporal, and never merges into immortal being.

Human frailty.

The Hebrew bard, when swayed by mortal thoughts, thus swept his lyre with saddening strains about human existence :

> As for man, his days are as grass;
> As a flower of the field, so he flourisheth;
> For the wind passeth over it, and it is gone,
> And the place thereof shall know it no more.

But when hope rose higher in his heart, and he grasped the realities of divine Being, the Psalmist wrote :

> As for me, I will behold Thy face in righteousness;
> I shall be satisfied when I awake with Thy likeness.
>
> . . . . . .
>
> For with Thee is the fountain of Life;
> In Thy light shall we see light.

The brain can give no idea of God's man. It can take no cognizance of Mind. It is not the organ of the infinite Mind.

As mortals give up the delusion that there is more than one Mind, more than one God, His likeness will appear, and the eternal Good will include in that likeness no other element.

As a theoretical life-basis is found to be a misapprehension of existence, the spiritual and divine Principle of man dawns upon human thought, and leads it to " where the young child lies," — even to the spiritual idea of Life, and what Life includes.

The manger.

The whole earth will be transformed by Truth on its pinions of light, chasing away the darkness of error.

The human mind must free itself from its self-imposed bondage. It should no longer ask of the head, heart, or lungs: What is man's prospect for life? Mind is not helpless. Intelligence is not mute before non-intelligence. Spiritual freedom.

By its own volition, not a blade of grass springs up, not a spray buddeth within the vale, not a leaf unfolds its fair outlines, not a flower starts from its cloistered cell.

The science of Being reveals man and immortality as based on Spirit. Physical sense defines mortal man as based on matter, and thence infers the mortality of the body.

The physical senses may cherish affinities with their opposites; but in Christian Science, Truth never mingles with error. Mind has no affinity with matter, and therefore Truth is able to cast out the ills of the flesh. Mind, God, sends forth the aroma of Spirit, the atmosphere of Intelligence. The belief that a pulpy substance under the skull is Mind, is a mockery of Intelligence, the mimicry of Mind. No physical affinity.

We are Christian Scientists, only as we quit our reliance upon material things, and grasp the spiritual. We are not Christian Scientists until we leave all for Christ. Mortal beliefs are not spiritual. They come from the hearing of the ear, from corporeality instead of Principle, and from the mortal instead of the Immortal.

Spirit cannot believe in God. Spirit *is* God.

Human power is a material belief, a blind force, the offspring of will and not of Wisdom, of the mortal mind and not of the immortal. It is the headlong cataract, the devouring flame, the tempest's Human power.

breath. It is lightning and storm, together with all that is selfish, dishonest, and impure.

Moral and spiritual might belong to Spirit, who holds the "wind in His fist;" and this teaching accords with Science and harmony. You can have no power opposed to God in Science, and the physical senses must give up their false testimony. Your influence for good depends upon the weight you throw into the right scale. The good you do and embody gives you the only power obtainable. Evil is not power. It is a mockery of strength, which ere long betrays its weakness, and falls, never to rise again.

The one power.

We walk in the footsteps of Truth and Love, by following the example of our Master in the understanding of metaphysics. Christianity is the basis of true healing. Whatever pins our trust to matter, instead of God, is directly opposed to divine power.

I never believed in receiving certificates or presenting testimonials of cures; and usually, when healing, have said to the individual, "Go, and tell no man." I have never made a specialty of treating disease; but healing has accompanied all my efforts to introduce Christian Science.

The following testimonials are appended, to elucidate my topic:

I was suffering from pulmonary difficulties, pains in the chest, a hard and unremitting cough, hectic fever; and all those fearful symptoms made my case alarming. When I first saw Mrs. Glover (afterwards Mrs. Eddy) I was so reduced as to be unable to walk any distance, and could sit up only a portion of the day. Walking up stairs gave me great suffering in breathing. I had no appetite, and

Pulmonary disease.

seemed surely going to the grave, the victim of consumption. I had received her attention but a short time when my bad symptoms disappeared, and I regained health. During this time I rode out in storms to visit her, and found the damp weather had no unpleasant effect on me. From my personal experience I am led to believe that the Science by which she not only heals sickness, but explains the way to keep well, is deserving the earnest attention of the community. Her cures are not the result of medicine, spiritualism, or mesmerism, but the application of a Principle that she understands.

JAMES INGHAM.

EAST STOUGHTON, MASS.

Enteritis.

Miss Ellen C. Pillsbury, of Tilton, N. H., was suffering from what her physicians called enteritis, in the severest form, following typhoid fever. Her case was given up by her regular physician, and she was lying at the point of death, when Mrs. Glover (afterwards Mrs. Eddy) visited her. In a few moments after Mrs. Glover entered the room and stood by the bedside, Miss Pillsbury recognized her aunt, and said, "I am glad to see you, aunty." In about ten minutes more Mrs. Glover told her to rise from her bed and walk. Miss Pillsbury rose, walked seven times across her room, and then sat down in a chair. For two weeks before this we had not entered her room without feeling obliged to step lightly. Her bowels were so tender that she felt the jar, and it increased her sufferings. She could only be moved on a sheet from bed to bed. When she walked across the room, at Mrs. Glover's bidding, Mrs. Glover told Miss Pillsbury to stamp her foot strongly upon the floor, and she did so without suffering from it. The next day she was dressed, and went down to the table; and on the fourth day she made a journey of about a hundred miles in the cars.

MRS. ELIZABETH P. BAKER.

Mr. R. O. Badgely, of Cincinnati, Ohio, wrote: "My painful and swollen foot was restored at once on your receipt of my letter, and that very day I put on my boot and walked several miles." He had previously written me: "A stick of timber fell on my foot, from a building, crushing the bones. Cannot you help me? I am sitting in great pain, with my foot in a bath."

A foot injured

LYNN, June, 1873.

My little son, a year and a half old, had ulcerations of the bowels, and was a great sufferer. He was reduced almost to a skeleton, and growing worse daily. He could take nothing but gruel, or some very simple nourishment. At that time the physicians had given him up, saying they could do no more for him, and he was taking laudanum. Mrs. Eddy came in, took him up from the cradle, held him a few minutes, kissed him, laid him down again, and went out. In less than an hour he was taken up, had his playthings, and was well. All his symptoms changed at once. For months previously blood and mucus had passed his bowels, but that day the evacuation was natural, and he has not suffered from his complaint since. He is now well and hearty. The next day after she saw him he ate all he wanted. He even ate a quantity of cabbage just before going to bed.

Sick child.

L. C. EDGECOMB.

I was called to visit Mr. Clark, in Lynn, confined to his bed six months with hip-disease, caused by a fall upon a wooden spike, when quite a boy. On entering the house I met his physician, who said he was dying. He had just probed the ulcer on the

Hip-disease.

hip, and said the bone was carious for several inches. He even showed me the probe, which had on it the evidence of this condition of the bone. The doctor went out. Mr. Clark lay with his eyes fixed and sightless. The dew of death was upon his brow. I went to his bedside. In a few moments his face changed; its death-pallor gave place to a natural hue. The eyelids closed gently and the breathing became natural; he was asleep. In about ten minutes he opened his eyes and said: "I feel like a new man. My suffering is all gone." It was between three and four o'clock in the afternoon when this took place.

I told him to rise, dress himself, and take supper with his family. He did so. The next day I saw him in the yard. Since then I have not seen him, but am informed that he went to work in two weeks. The discharge from the sore stopped and it was healed. The disturbance had remained there ever since the injury received in boyhood.

Since his recovery I have been informed that his physician claims to have cured him; and that his mother has been threatened with incarceration in an insane asylum for saying: "It was none other than God and that woman who healed him." I cannot attest the truth of that report, but what I saw and did for that man, and what his physician said of the case, occurred just as I have narrated.

It has been demonstrated to me that Life is God, and that the might of omnipotent Spirit shares not its strength with matter. Reviewing this brief experience, I cannot fail to discern the coincidence of the spiritual idea with the divine Mind.

Change of physique.

A change of belief changes all the physical symptoms, and determines a case for better or worse. Nerves carry a changed report over the body, according to the changed belief.

Destruction of the auditory nerve and paralysis of the optic nerve are not needed to ensure deafness and blindness; for if mortal mind says, "I am deaf and blind," it will be so without an injured nerve. Every theory opposed to this fact (as I learned in metaphysics) would make man, who is immortal in spiritual understanding, a mortal in material belief.

Kaspar Hauser.

The authentic history of Kaspar Hauser is a useful hint as to the frailty and inadequacy of mortal mind. It proves, beyond a doubt, that education constitutes this so-called mind; and that, in turn, mortal mind avenges itself on the body, by the false sense it imparts. Incarcerated in a dungeon, where neither sight nor sound could reach him, at the age of seventeen Kaspar was still a mental infant, crying and chattering with no more intelligence than a babe, and realizing Tennyson's description:

> An infant crying in the night,
> An infant crying for the light,
> And with no language but a cry.

His case proves material sense to be but a belief formed by education alone. The light which affords us joy gave him a belief of intense pain. His eyes were inflamed by the light. To his belief it gave suffering instead of joy. After the babbling boy was taught to speak a few words, he asked to be taken back to his dungeon, and said that he should never be happy anywhere else. Outside of dismal darkness and cold silence

he found no peace. Every sound convulsed him with anguish. All that he ate, except his black crust, produced violent retchings. All that gives pleasure to our educated senses gave him pain through those very senses, trained in an opposite direction.

The point for each one to decide is, whether it is mortal mind which is causative, or immortal Mind. We should forsake the basis of material belief, for the facts of Science and their Principle. Useful knowledge.

Whatever furnishes the semblance of an idea, governed by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, mathematics, thought passes naturally from effect to cause.

Academics of the right sort are requisite. Observation, invention, philosophic research, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal.

It is the tangled barbarisms of learning which we deplore, — the mere dogma, the speculative theory, the nauseous fiction. Novels, remarkable only for their exaggerated pictures, impossible ideals, and specimens of depravity, fill our young readers with wrong tastes and sentiments. Literary arrangements are lowering the intellectual standard to accommodate the purse, and to meet a frivolous demand for amusement instead of instruction. Incorrect teaching lowers the standard of Truth.

If materialistic knowledge is power, it is not wisdom. It is but a blind force. Man has sought out many inventions, but he has not yet found that knowledge can save him from the dire effects of knowledge. The power of mortal mind over its own body is little understood.

Better the suffering which awakens mortal mind from its dream, than the false pleasures which tend to perpetuate it. Sin alone brings death, for it is the only element of destruction.

Sin and death.

"Fear him who is able to destroy both soul and body in hell," said Jesus. A careful study of this text shows that the word *soul* meant sense, or corporeal consciousness. The command was a warning to beware, not of Rome, Satan, or God, but of sin. Sickness, sin, and death are not concomitants of Life or Truth. No law supports them. They have no relation to God wherewith to establish their power. Sin makes its own hell, and goodness its own Heaven.

Such books as will rule disease out of mortal mind — and so efface the images and thoughts of disease, instead of impressing them with forcible descriptions and medical details — will help to abate sickness, and ultimately destroy it.

Good books.

Many a hopeless case of disease is induced by a single *post mortem* examination, — not from infection, or contact with material virus, but from the fear of the disease, and from the image brought before the mind, — it is a mental state, which is afterward outlined on the body.

Autopsies.

The press unwittingly sends forth many a plague among the human family. It does this by giving names to diseases, and printing long descriptions, which mirror images of disease distinctly in thought. A new name for an ailment affects people like a Parisian name for a novel garment. Every one hastens to get it. A minutely described disease costs many a man his earthly days of comfort. What a

New plagues caused by the press.

price for human knowledge! But the price does not exceed the original cost. God said, "In the day that thou eatest thereof, thou shalt surely die."

The less there is said of physical structure and laws, and the more there is thought and said about moral and spiritual law, the higher the standard of mortals will be, and the farther they will be removed from imbecility of mind and body. Avoiding errors.

We should master fear, instead of cultivating it. It was the ignorance of our forefathers, in the departments of knowledge now broadcast in the earth, which made them more hardy than our trained physiologists, more honest than our sleek politicians.

We are told that the simple food our forefathers ate assisted to make them healthy; but that is a mistake. Their diet would not cure dyspepsia at this period. With rules of health in the head, and the most digestible food in the stomach, there would still be dyspeptics. Many effeminate constitutions of our time will never grow robust until individual opinions improve, and mortal belief loses some portion of its error. Diet and dyspepsia.

The doctor's mind reaches his patient's. He should suppress his fear of disease, or his belief in its reality and fatality will harm his patients more than his calomel and morphine, inasmuch as the higher stratum of mortal mind is more potent to injure than its lower substratum, matter. A patient hears the doctor's verdict as a criminal hears his death-sentence. He may seem calm under it, but he is not. His fortitude may sustain him, but his fear has already developed the disease which is gaining the mastery. Harmful physicians.

The materialistic doctor, though humane, is an artist who outlines his thought relative to disease, and then fills his delineations with sketches from text-books. It is easy to prevent disease forming in mortal mind, to appear afterwards on the body. The thought of disease is sometimes formed before you see your doctor, and before he undertakes to dispel it by a counter-irritant, — perhaps by a blister, by the application of caustic, by croton oil, or by a surgical operation. Perhaps, giving another direction to faith, he prescribes drugs, until the elasticity of mortal thought haply causes a vigorous reaction upon itself, and thus reproduces a picture of healthful and harmonious formations.

Disease depicted.

The patient's belief is more or less moulded and formed by his doctor's belief in the case, even though the doctor says nothing to support his theory. His thoughts and his patient's commingle, and the stronger rule the weaker. Hence the importance that doctors be Christian Scientists.

Because the muscles of the blacksmith's arm are strongly developed, it does not follow that exercise has produced this result, or that a less-used arm must be weak. If matter were the cause of action, and muscles, without the co-operation of mortal mind, could lift the hammer and strike the nail, it might be thought true that hammering would enlarge the muscles. The trip-hammer is not increased in size by exercise. Why not, since muscles are as material as wood and iron? Because mortal mind is not willing that result on the hammer.

Mind over matter.

Muscles are not self-acting. If mortal mind moves them not, they are motionless. Hence the fact that

mortal mind enlarges and strengthens them through its mandate, through its own demand for and supply of power. Not because of muscular exercise, but by reason of the blacksmith's faith in muscle, his arm becomes stronger.

Mortals develop their own bodies, and make them sick or well, accordingly as they move them, through mind. To know whether this development is produced consciously or unconsciously, is of less importance than a knowledge of the fact. The feats of the gymnast prove that latent mental fears are subdued by him. The devotion of mortal mind to some achievement makes its accomplishment possible. Exceptions only confirm this rule, proving that failure is occasioned by a too feeble sense of power. Gymnastics.

Had Blondin believed it impossible to walk a rope over Niagara's abyss of waters, he could never have done it. His belief that he could do it gave his thought-forces, called muscles, their flexibility and power, which the unscientific might attribute to a lubricating oil. His fear must disappear before his power of putting resolve into action could appear.

When Homer sang of the Grecian gods, Olympus was dark; but through his verse the gods became alive in a nation's belief. Pagan worship began with muscularity, but the Law of Sinai lifted thought into the song of David. Moses advanced a nation to the worship of God in Mind instead of matter, and illustrated the grand human capacities of Being bestowed by immortal Mind. Homer and Moses.

Whosoever is incompetent to explain Soul had better not undertake the explanation of body. Life is, was,

and ever will be independent of matter; for Life is God, and man is the idea of God, not formed materially, but spiritually, and not subject to decay and dust. The Psalmist said: "Thou madest him to have dominion over the works of Thy hands. Thou hast put all things under his feet."

Life and matter.

The great truth that man was, is, and ever shall be perfect is incontrovertible, for if man is the image, reflection, of God, he is not inverted.

CHAPTER III.

FOOTSTEPS OF TRUTH.

REMEMBER, Lord, the reproach of Thy servant; how I do bear in my bosom the reproach of all the mighty people; wherewith Thine enemies have reproached, O Lord, wherewith they have reproached the footsteps of Thine anointed. — PSALMS.

THE best sermon is the practice of Truth, and its demonstration through the destruction of sin, sickness, and death. Knowing that one affection will be supreme in us, and take the lead in our lives, Jesus said, "No man can serve two masters." Practical preaching.

We do not build safely on false foundations. Truth makes a new creature, wherein old things pass away and "all things are become new." Passions, selfishness, appetites, — all sensuality, — yield to spirituality, and the superabundance of Being is on the side of God.

We cannot fill vessels already full. They must first be emptied. Let us empty ourselves of error. When the sun shines, let us not hug our tatters close about us. The vessels of Truth.

The way to extract error from mortal mind is to pour in Truth through floodtides of Love. Christian perfection is won on no other basis.

Grafting holiness upon unholiness, and supposing that sin can be forgiven when it is not forsaken, is as foolish as straining out gnats and swallowing camels.

The Scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done.

Divine study.

If men would bring to bear upon the study of the Science of Mind half the faith they bestow upon the so-called pains and pleasures of material sense, they would not go on from immorality to immorality, until disciplined by the prison and the scaffold; but the whole human family would be redeemed by the merits of Christ, — the perception and acceptance of Truth. For this glorious result Christian Science brings the light of divine understanding.

Harmonious life-work.

Outside of this Science all is unstable error; but immortal man in accord with the Principle of his Being, God, neither sins nor suffers. The days of our pilgrimage will multiply instead of diminish, when God's kingdom comes on earth; for the true way leads to Life instead of death; and earthly experience develops the finity of error and the infinite capacities of Truth, wherein man has dominion over all the earth.

Belief and practice.

Our beliefs about a Supreme Being contradict the practice growing out of them. Error abounds where Truth should "much more abound." We admit that God hath almighty power, is a "present help in time of trouble;" and yet we rely on a drug to heal disease, as if senseless matter had more power than omnipotent Spirit.

Common opinion admits that a man may take cold in

the act of doing good, and that this cold may produce fatal pulmonary disease; as if evil could overbear the law of Love, and check the reward for doing good. The Science of Christianity endows Spirit with omnipotence, assigns sure rewards to righteousness, and denies that matter can heal or make sick, create or destroy.

Colds quite unnecessary.

If God were understood, instead of merely believed, this understanding would establish health. The accusation of the rabbis, "He maketh himself as God," was really the justification of Christ, for to the Christian the only true Spirit is God. This thought incites to a more exalted worship and self-abnegation. Spiritual perception brings out the possibilities of Being, destroys reliance on aught but God, and so makes man the image of his Maker in deed and in Truth.

Our belief and understanding.

We are prone to believe either in more than one Supreme Ruler, or in some power less than God. We imagine that Mind can be imprisoned in a sensuous body. When the material body has gone to ruin, when matter has overmastered life, and destroyed itself, then we try to believe that the deathless Principle, or Soul, may escape from it and live.

The sinner is a suicide. Sin kills the sinner and will continue to kill him till sin is destroyed. Death is not a stepping-stone to immortality and bliss. The Bible calls death an enemy; and Jesus overcame death, instead of yielding to it. To him, therefore, it was not the threshold over which he must pass to Life and glory.

Suicide and sin.

God does not kill a mortal, in order to give him eternal Life, for God Himself is this Life. He is at once the centre and circumference of Being. Sin brings death.

All forms of error support the false conclusions that there is more than one Life; that material history is as real and living as spiritual history; that mortal error is as conclusively mental as immortal Truth; and that there are two separate, antagonistic entities and beings, two powers, — namely, Spirit and matter, — resulting in a third person (mortal man) who carries out the delusions of sin, sickness, and death.

The only Intelligence and Substance.

The first power is admitted to be Good, an intelligence called God. The second power, evil, is the opposite of Good. It cannot therefore be intelligent, though so called. The third power, mortal man, is a supposed mixture of the first and second powers, of Intelligence and non-intelligence, of Spirit and matter.

Such theories are evidently erroneous. They can never stand the test of science. Judging them by their fruits, they are corrupt. When will the ages understand the Ego, and see only one God, one Mind, or Intelligence?

False theories.

False and self-assertive theories have given sinners the notion that they can create what God cannot, — namely, sinful mortality, usurping the name without the nature of God's image of Mind; but in Science it can never be said of a mortal, that he has a mind of his own, distinct from God, the *all* Mind.

The belief that God lives in matter is pantheistic. The error which saith Soul is in body, Mind is in matter, and Good is in evil, must unsay it, and cease from such utterances; else God will continue to be hidden from humanity, and mortals will sin without knowing that they are sinning, will lean on matter instead of Spirit, continu-

ing to stumble with lameness, droop with dyspepsia, consume with disease, — all because of their blindness, their false sense concerning God and man.

When will the error of believing that there is Life in matter — and that sin, sickness, and death are creations of God — be unmasked? When will it be understood that matter has no intelligence, life, or sensation, and that the opposite belief is the prolific source of all suffering? God created all through Mind, and made all perfect and eternal. Where then is the necessity for recreation or procreation? Creation perfect.

Befogged in error (the error of believing that matter can be intelligent for good or evil) we can catch clear glimpses of God only as the mists disperse, or as they melt into such thinness that we can perceive the divine image in some word or deed which indicates the true idea, — the supremacy and reality of Good, the nothingness and unreality of evil. True idea.

When we realize that there is but one Mind, the divine law of loving our neighbors as ourselves is unfolded to us; whereas a belief in many ruling minds hinders man's normal drift towards the one Mind, one God, and leads human thought into opposite channels, where selfishness reigns. Golden Rule.

Selfishness tips the beam of human existence towards the side of error, not towards the side of Truth. Denial of the oneness of Mind throws our weight into the scale, not of Spirit, but of matter.

When we fully understand our relation to God, we can have no other Mind but His, — no other Love, Wisdom, or Truth, no other sense of Life, and no consciousness of the existence of matter, or error.

The power of the human will should be exercised only in subordination to Truth; else it will misguide the judgment, and free the lower propensities. It is the province of spiritual sense to govern man. Material, erring, human thought acts upon the body, and through it injuriously.

Will-power unrighteous.

Will-power is capable of all evil. It can never heal the sick, for it is the prayer of the unrighteous; while the exercise of the higher sentiments — hope, faith, love — is the prayer of the righteous. This prayer, governed by Science instead of the senses, heals the sick.

In the Scientific relation of God to man, we find that whatever blesses one blesses all; as Jesus showed with the loaves and fishes, — Spirit, not matter, being the source of supply.

Does God send sickness, giving the mother her child for the brief space of a few years, and then taking it away by death? Is God creating anew what He has already created? The Scriptures are definite on this point, declaring that His work was *finished* and that it was *good*.

Death and birth.

Can there be any birth or death for man, — the spiritual image and likeness of God? Instead of God's sending sickness or death, He destroys them, and brings to light immortality. Omnipotent and infinite Mind made all and includes all. This Mind does not make mistakes, and subsequently correct them. God does not cause the mother to weep over the loss of her child.

There are evil beliefs, often called evil spirits; but these evils are not Spirit, or they could not be evil. There is no evil in Spirit. God is Spirit; and proportionately as we advance spir-

No evil in Spirit.

itually, evil becomes more apparent and obnoxious, until it disappears from our lives. This fact proves our position, for every Scientific statement in Christianity has its proof. Error of statement leads to error in action.

God is not the creator of an evil mind. Indeed, evil is not Mind. We must learn that evil is the awful deception and unreality of existence. Evil is not supreme; Good is not helpless; nor are the laws of matter primary, and the law of Spirit secondary. Without this lesson, we equally lose sight of the perfect Father and of the divine Principle of man. Subordination of evil.

Body is not first and Soul last, nor is evil mightier than Good. The Science of Being repudiates self-evident impossibilities, such as the amalgamation of Truth and error in cause or effect. It separates the tares and wheat in time of harvest. Evident impossibilities.

There is but one primal Cause. Therefore there can be no effect from any other cause; and there can be no reality in aught which proceeds not from this great and only Cause. Sin, sickness, disease, and death belong not to the Science of Being. They are the errors, which presuppose the absence of reality. Causation.

The spiritual fact is the Scientific fact in all things. The spiritual fact, repeated in the action of man and the whole universe, is harmonious, and is the ideal of Truth. Spiritual facts are not inverted; the opposite discord, which bears no resemblance to spirituality, does not appear. The only evidence of this inversion is obtained from suppositional error, which affords no proof of God, Spirit, or the spiritual creation. Material sense defines all things materially, and has a finite sense of the Infinite.

The Scripture says, "In Him we live, move, and have our Being." What then is this seeming power, independent of God, which causes disease and cures it? What is it but an error in belief, — a law of mortal mind, wrong in every sense, embracing sin, sickness, and death? It is the very antipodes of immortal Mind and spiritual law. It is not in accordance with the goodness of God's character that He should make man sick, and then leave him to heal himself. It is absurd to suppose that Spirit will produce disease, and leave the remedy to matter.

Seemingly independent authority.

John Young, of Edinburgh, writes: "God is the father of Mind, and of nothing else." Such an utterance is "the voice of one crying in the wilderness" of human beliefs, and preparing the way of Science. Let us learn of the real and eternal, and prepare for the reign of Spirit, the Kingdom of Heaven, — the reign and rule of universal harmony, which cannot be lost, or remain forever unseen.

The wilderness voice.

Mind, not matter, is causation. A material body only expresses a material and mortal mind. A mortal man possesses this body, and he makes it harmonious or discordant, according to the images of thought impressed upon it. You embrace your body in your thought, and you should delineate upon it thoughts of health, not of sickness. You should banish all thoughts of disease and sin, and other beliefs included in matter. Man, being immortal, has a perfect, indestructible Life. It is the mortal belief which makes the body discordant and diseased, in proportion as it is governed by ignorance, fear, and human will.

Sickness in thought.

Mind, supreme over all its formations, and governing them all, is the central sun of its own systems of ideas, the Life and light of all its own vast creation; and man is tributary to divine Mind. The material and mortal body, or mind, is not the man. Central truth.

The world would collapse without Mind, without the Intelligence which holds the winds in its grasp. Neither philosophy nor skepticism can hinder the march of the Science which reveals the supremacy of Mind. The imminent sense of Mind-power enhances its glory. Nearness, not distance, lends enchantment to this view.

The compounded minerals or aggregate substances composing the earth, the relations which constituent masses hold to each other, the magnitudes, distances, and revolutions of the celestial bodies, are of no real importance, when we remember that they must all give place to the spiritual fact, by the translation of man, alias the universe, back to Spirit. In proportion as this is done, will the universe be found harmonious and eternal. Spiritual translation.

Material substances, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of life and intelligence resident in matter will ultimately vanish, swallowed up in the infinite calculus of Spirit.

Spiritual sense is a conscious, constant capacity to understand God. It shows the superiority of faith by works over faith in words. Its ideas are expressed only in "new tongues;" and these are interpreted in the translation of the spiritual original, into the language which human thought can comprehend.

The Principle and proof of Christianity are cognizable to the spiritual sense, as set forth in Jesus' demonstrations, through his disregard of matter and its so-called laws, and his healing the sick, casting out error, and destroying death, — "the ast enemy to be overcome."

Jesus' disregard of matter.

Knowing that Soul and its attributes are forever manifested through man, the Master healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame, and thus brought to light the Scientific action of the divine Mind on human minds and bodies, to give a better understanding of Soul and salvation. Jesus healed the sick and destroyed sin, by one and the same metaphysical process.

The phrase *mortal mind* is really a solecism; for Mind is immortal, and Truth pierces the error of mortality as a sunbeam penetrates the cloud.

Solecism.

This so-called mind acts against itself, and is self-destructive, in obedience to the immutable law of Spirit. Error "soweth the wind, and reapeth the whirlwind."

What is termed matter, being unintelligent, cannot say, "I suffer, I die, I am sick, or I am well." It is mortal mind which speaks thus, and appears (to this so-called mind) to make good its own claim. To mortal sense, sin and suffering are real; but immortal sense includes no evil or pestilence. Because it has no error of sense, it has no sense of error, therefore it is immortal.

Matter mindless.

If brain, nerves, stomach, are intelligent, — if they talk to us, tell us their condition, and report how they feel, — then Spirit and matter, Truth and error, commingle, and produce sickness and health, Good and evil, Life

and death; and who shall say whether Truth or error is the greater?

The sensations of the body must either be the sensations of mortal mind or of matter. Which are they? Is it not provable that matter has no sensation? Is it not equally capable of proof that matter exists in human belief only, and not in the spiritual understanding of Being? Sensation.

The sensation of sickness and sin exists only in belief. When a tear starts, does not mortal mind produce the effect seen in the lachrymal gland? Without this so-called mind, the tear could not appear. This action of the mind shows the nature of mortal cause and effect.

It should no longer be said in Israel that "the fathers have eaten sour grapes, and the children's teeth are set on edge." Sympathy with error should disappear. The transfer of the thoughts of one erring mind to another would only serve to prolong discord and illusion. Heredity.

If it be true that nerves have sensation, that matter has intelligence, that its organization causes the eyes to see and the ears to hear, then, when the body is dematerialized, those faculties must be lost, for they are not immortal as Mind; whereas the fact is, that only through dematerialization can these faculties be conceived of as immortal. Nerves painless.

Nerves are not the source of pain or pleasure. We suffer or enjoy in our dreams, but this pain or pleasure is not communicated through a nerve. A tooth extracted sometimes aches again in belief, and the pain seems to be in its old place. A limb amputated has

continued, in belief, to pain the owner. If the sensation of pain in the limb can return, and be prolonged, why could not the limb reappear?

Why need pain, rather than pleasure, come to this mortal sense? Because the memory of pain is more vivid. I have seen an unwitting attempt to scratch the end of a finger which had been cut off for months. When the nerve is gone, which we say was the occasion of pain, and yet the pain remains, it proves sensation to be in the human mind, not in matter. Reverse the process, take away this mind instead of a piece of the flesh, and nerves have no sensation.

The lilies and roses.

Mortal mind has a modus of its own, undirected and unsustained by God. It produces a rose through seed and soil, and brings the rose into contact with the olfactory nerves, that they may smell it. In legerdemain and credulous frenzy mortal mind believes that unseen spirits produce the flowers. God alone makes and clothes the lilies, and this He does through Mind.

Mentality and miracle.

Because all the methods of Mind are not understood, we say the lips or hands must move in order to convey thought, that the undulations of the air convey sound, and possibly that other methods involve so-called miracles. The realities of Being, its normal action, and the origin of all things, are unseen to mortal sense; whereas the unreal and imitative movements of finite belief (which would reverse the infinite modus and action) are styled the real. Whoever contradicts that supposition is called a deceiver, or said to be deceived. "As a man *thinketh* in his heart, so is he," and as a man spiritually *understandeth*, so is he in Truth.

Mortal mind conceives of something as either liquid or solid, and then classifies it materially. Immortal and spiritual facts exist above and beyond this mortal and material belief. Good is self-existent and self-expressed, though indefinable as a whole. Every step towards goodness is a departure from materiality, and is a tendency towards Spirit. Material theories partially paralyze this attraction towards infinite, harmonious, and eternal Spirit, by an opposite attraction towards the finite, temporary, and discordant.

The Good indefinable.

Sound is a mental impression, made on human belief. The ear really hears not. In Divine Science sound is communicated through the senses of Soul, in the spiritual understanding.

Sensation spiritual.

Mozart experienced more than he expressed. The rapture of his grandest symphonies was never heard. He was a musician beyond what the world knew. This is even more strikingly true of Beethoven, who was so long hopelessly deaf. Mental melodies and strains of sweetest music supersede conscious sound. Music is the rhythm of head and heart. Mortal mind is the harp of many strings, discoursing either harmony or discord, as the hand which sweeps over it is human or divine.

Music.

Before human knowledge dipped to its depths into a false sense of things, — into belief in material origins which discards the one Mind and true source of Being, — it is possible that the impressions of Truth were as distinct as sound, and that they came thus to the primitive prophets. If the medium of hearing is wholly spiritual, it is normal and indestructible.

If Enoch's perception had been confined to the evidence before his material senses, he could never have "walked with God," or been guided into the demonstration of Life eternal.

Adam, represented in the Scriptures as formed from dust, is an object-lesson for the human mind. Like Adam, the material senses return to dust, are proven erroneous. They go out as they came in, for they are still the error, not the Truth of Being. When it is learned that the spiritual sense, and not the material, conveys the impressions of Mind to man, then Being will be understood, and found to be harmonious.

Adam and the senses.

We bow down to matter, and entertain finite thoughts of God, like the pagan idolater. We fear and obey what we consider a material body, more than we do a spiritual God. Modern knowledge, like the original Tree of Knowledge, multiplies our pains. Our illusions would rob God and slay man; and then would spread their table with cannibal tidbits, giving thanks meanwhile.

Idolatrous illusions.

How transient a help is mortal sight, when a wound on the retina may end the power of light and lens! but the sight or sense of what is real can never be lost. Neither age nor accident can interfere with the Soul's senses, and there are no other real senses. It is evident that the body has no sensation of its own, and that there is no oblivion for Soul or its faculties. Spirit's senses are without pain, and they are forever at peace. Nothing can hide from them the harmony of all things, and the might and permanence of Truth.

The senses of Soul.

If Soul could sin, or be lost, then Being and Immortality would be lost, with all the faculties of Mind; but Being cannot be lost while God exists. Soul and matter are at variance, from the very necessity of their oppositeness. Mortals are unacquainted with the reality of existence, because matter and mortality do not reflect the facts of Spirit. Soul-sin impossible.

Spiritual vision is not subordinate to geometric altitudes. Whatever is governed by God is never for an instant deprived of the light and might of Intelligence and Life.

We are sometimes led to believe that darkness is as real as light; but natural science affirms darkness to be only a mortal sense of the absence of light, at whose coming darkness loses the appearance of reality. So sin and sorrow, disease and death, are the suppositional absence of Life, God, and they flee as phantoms of error before Truth and Love. Antipodes.

With its divine proof, Science reverses the evidence of the senses at every point. Every quality and condition of mortality is lost, swallowed up in immortality. Immortal man is the antipodes of mortal man, in origin, in existence, and in his relation to God.

Socrates, because he understood the superiority and immortality of Good, feared not the hemlock poison. Even the faith of his philosophy spurned physical timidity. Having sought his spiritual estate, he recognized the immortality of man. The ignorance and malice of the age would have killed the venerable philosopher, for his faith in Soul and his indifference to the body. Socrates.

Who shall say that man is alive to-day, but may be dead to-morrow? What has touched Life, God, to such strange issues? Here theories cease, and Science unveils the mystery and solves the problem of man. Error bites the heel of Truth, but cannot kill it. Truth bruises the head of error, and crushes it. Spirituality lays open siege to materialism. On which side are we fighting?

The serpent of error.

The understanding that the Ego is Mind, and that there is but one Mind or Intelligence, begins at once to destroy the errors of mortal sense, and to supply the Truth of immortal sense. It makes the body harmonious. It makes the nerves, the bones, and the brain servants, instead of masters. If the body is governed by the higher law of Mind, its members are in submission to Life and Truth. The great mistake of mortals is to suppose that man is both matter and Spirit, both good and evil.

Servants and masters.

If the decision were left to the corporeal senses, evil would appear to be the master of Good, and sickness to be the rule of existence; while health would seem the exception, death the inevitable, and Life a paradox. Paul asked (2 Corinthians vi. 15): "What concord hath Christ with Belial?"

When you say, "Man's body is material," I say with Paul: Be "willing rather to be absent from the body, and to be present with the Lord." Give up your belief of mind in matter, and have but one Mind, even God, and let this Mind form its own likeness. The loss of man's identity, through the understanding which Science confers is impossible; and the notion of

Personal identity.

such possibility is more absurd than to conclude that individual musical tones are lost in the principle of their grand harmony.

Medical schools may inform us that the healing work of Christian Science, and Paul's peculiar Christian conversion and experience, — both of which prove Mind to be Scientifically distinct from matter, — are indications of unnatural mental and bodily conditions, or even of catalepsy and hysteria; yet if we turn to the Scriptures, what do we read? Why, this: "If a man keep my saying, he shall never taste of death!" and "Henceforth know we no man after the flesh!" Supposed catalepsy.

That Scientific methods are superior to others, is seen by their effects. When the Divine Mind or Truth once conquers a diseased condition of the body, that condition is destroyed scientifically and it does not reappear. When Mind once gives rest to the body, the next toil will fatigue you less, for you are working out the problem of Being in Metaphysical Science; and in proportion as you understand the control Mind has over the body, you will be able to demonstrate it. The Scientific and permanent remedy for fatigue is to learn the power of Mind over every illusion of physical weariness, and so destroy this illusion; for matter cannot be weary and heavy-laden. Fatigue.

You say, "Toil fatigues me." But what is this *me?* Is it muscle or mind? Which is tired, and so speaks? Without mind, could the muscles be tired? Do the muscles talk, or do you talk for them? Matter is non-intelligent. Mortal mind does the Talking muscles.

talking; and that which affirms weariness, first made that weariness.

A weary wheel.

You would not say that a wheel is fatigued; and yet the body is just as material as the wheel. If it were not for what the human mind says of the body, the body would never be weary, any more than the inanimate wheel. An understanding of this great fact rests you more than hours of repose.

Coalition of sin and sickness.

The body is supposed to say, "I am ill." The reports of sickness may form a coalition with the reports of sin, and say, "I am malice, lust, appetite, envy, hate." What renders both sin and sickness difficult of cure is, that the human mind is the sinner, disinclined to self-correction, and believing that the body can be sick, independently of mortal mind, and that the divine Mind has no jurisdiction over it.

Sickness akin to sin.

Why pray for the recovery of the sick, if you are without faith in God's willingness and ability to heal them? If you believe in that, why do you substitute drugs for the Almighty's power, and employ a doctor to lead us contrary to God's will?

Treat a belief in sickness as you would sin, with sudden dismissal. Resist the temptation to believe in matter as intelligent sensation or power.

The Scriptures admonish us to "run and not be weary, . . . walk and not faint." The meaning of that passage is not perverted by applying it literally to moments of fatigue, for the moral and physical are as one in their results. When we wake to the Truth of Being, all error, pain, weakness, weariness, sorrow, sin, and death

will be unknown, and the mortal dreams forever cease. My method of treating fatigue applies to all bodily ailments, since Mind should be, and is, supreme, absolute, and final.

In mathematics we do not multiply where we should subtract, and then say the product is correct. No more can we say, in Science, that muscles give strength, that nerves give pain or pleasure, or that matter governs, and then expect that the result will be harmony. Not muscles, nerves, or bones, but mortal mind makes the whole body "sick and the whole heart faint;" whereas divine Mind heals all ailments. Affirmation and result.

When this is understood, we shall never affirm concerning the body what we do not wish to have true. We shall not call the body weak, if we would have it strong; for we know that the belief in feebleness must obtain in the human mind before it can be made manifest in the body, and that the destruction of the illusion will be the removal of its effects. Science includes no rule of discord, but governs harmoniously. "The wish," says the poet, "is ever father to the thought."

We may hear a sweet melody, and yet misunderstand the science which governs it. Those who are healed through Metaphysical Science, not comprehending the Principle of the cure, may misunderstand it, and impute their recovery to change of air or diet, not rendering to God the honor due to Him alone. Entire immunity from sin and suffering cannot be expected at this period, but we may look for some abatement of them; and these Scientific beginnings are in the right direction. Remedy and its science.

We hear it said: "I exercise daily in the open air; I take cold baths, in order to overcome a predisposition to take cold; and yet I have continual colds, catarrh, and cough." Such admissions ought to open people's eyes to the inefficacy of hygiene, and induce them to look in other directions for cause and cure.

Hygiene ineffectual.

Instinct is better than misguided reason, as even nature declares. The violet lifts her blue eye to greet the early spring. The leaves clap their hands as nature's untired worshippers. The snowbird sings and soars amid the blasts, he has no catarrh from wet feet, and procures a summer residence with more ease than a nabob. The atmosphere of the earth, kinder than the atmosphere of mortal mind, leaves catarrh to the latter. Colds, coughs, and contagion are engendered solely by mortal belief.

Mortal mind produces its own phenomena, and then charges them to something else,—like a kitten glancing into the mirror at herself, and thinking she sees there another kitten.

The reflex phenomena.

A clergyman once adopted a diet of bread and water, to increase his spirituality. Finding his health failing, he gave up his abstinence, and advised others never to try dietetics for growth in grace.

Volition far-reaching.

The belief that either fasting or feasting makes men better, morally or physically, is one of the fruits of the Tree of Knowledge, concerning which God said, "Thou shalt not eat of it." Mortal mind forms all conditions of the mortal body, and controls the stomach, bones, lungs, heart, and blood, as directly as the volition of will moves the hand.

I knew a woman who, when quite a child, adopted the Graham system to cure dyspepsia. She ate bread and vegetables only, and drank nothing but water, for many years. Her dyspepsia increasing, she decided that her diet should be more rigid; and thereafter she partook of but one meal in twenty-four hours, this meal consisting of only a thin slice of bread, without water. Her physician also recommended that she should not wet her parched throat until three hours after eating. She passed many weary years in hunger and weakness, almost in starvation, and then made up her mind to die, having exhausted the skill of the doctors, who kindly informed her that death was indeed her only alternative. At this point Christian Science saved her; and she is now in perfect health, without a vestige of the old complaint.

Starvation and dyspepsia.

She learned that suffering and disease are the self-imposed beliefs of mortals, and not the facts of Being; that God never decreed disease, — never ordained a law that fasting should be a means of health. Hence semi-starvation is not acceptable to wisdom; and it is equally far from Science, in which Being is sustained by God. These truths, opening this woman's eyes, relieved also her stomach, and she ate without suffering, "giving God thanks;" but she never again enjoyed her food as she had expected to, when she was still the slave of matter, — thinking of the fleshpots of Egypt, feeling childhood's hunger, and undisciplined by self-denial and Science.

Her new-born understanding, that neither food nor the stomach, without the consent of mortal mind, could make her suffer, brought with it another lesson, — that gustatory pleasure is a sensu-

Mind and stomach.

ous illusion, a phantasm of mortal mind, diminishing as we better apprehend our spiritual existence, and ascend the ladder of Life.

This woman learned that food neither strengthens nor weakens the body, though mortal mind has its material methods of doing this work, one of which is to declare that proper food supplies nutriment and strength to the human system. She learned also that mortal mind makes a mortal and sickly body, because it governs it with mortal opinions.

Food had less power to help or to hurt her, after she availed herself of the fact that Mind governs man, and she had less faith in the so-called pleasures and pains of matter. Taking less thought about what she should eat or drink, consulting the stomach less and God more about the economy of living, she recovered strength and flesh rapidly. For many years she had been kept alive, as was believed, only by the strictest adherence to hygiene and drugs, and yet she continued ill all the time. Now she dropped drugs and hygiene, and was well.

She learned that a dyspeptic was very far from the image and likeness of God, — having "dominion over the fish of the sea, and over the fowl of the air, and over the cattle," — if eating a bit of animal flesh could overpower her. She finally concluded that God never made a dyspeptic; while fear, hygiene, physiology, and physicians had made her one, contrary to His commands.

Life only in Spirit.

The cure alike for dyspepsia and sin is to consult matter not at all, and to eat what is set before you, "asking no questions for conscience' sake." We must destroy the false belief that life and intelligence are in matter, and plant ourselves

upon what is pure and perfect. Paul said, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Sooner or later we shall learn that the fetters of man's finite capacity are forged by the illusion that he lives in body instead of Soul, in matter instead of Spirit.

Matter does not express Spirit. God is omnipresent. If He is all and He is everywhere, what and where is matter? Remember that Truth is greater than error, and we cannot put the greater into the less. Soul is greater than body. If it were once within the body it would be smaller, and therefore could not be Spirit.

Soul greater than body.

The question convulses the world, "What is Truth?" Many are ready to meet this inquiry with the assurance which comes of understanding; but more are blinded by their old illusions, and try to "give it pause." "If the blind lead the blind, both shall fall into the ditch."

Convulsing question.

The efforts of error to answer this question by some *ology* are vain. Spiritual rationality and free thought are the accompaniments of approaching Science, and cannot be put down. They will emancipate humanity, and supplant the doctor's pills.

Peals that should startle the slumbering thought from its erroneous dream are partially unheeded; but the last trump has not sounded, or this would not be so. Marvels, calamities, and sin will much more abound, as Truth urges upon mortals its resisted claims; but the aggravation of error foretells its doom, and foreshadows the triumph of Truth. Truth will overturn, until "He whose right it is shall reign."

Heralds of Science.

Longevity is increasing, and the power of sin diminishes, for the world feels the alterative effect of Truth through every pore.

As the crude footprints of the past disappear from the dissolving paths of the present, we shall understand better the Science which governs these changes, and plant our feet on firmer ground. Every sensuous pleasure or pain is self-destroyed with the lapse of time. There should be painless progress, attended by Life and peace, instead of discord and death.

In the record of nineteen centuries, there are too many sects and not enough Christianity. Centuries ago religionists were ready to hail an anthropomorphic God, and array His vicegerent with pomp and splendor; but this is not the manner of Truth's appearing. Of old the cross was Truth's central sign. The modern lash is less material than the Roman scourge, but it is equally cutting. Cold disdain, stubborn resistance, opposition by church and press, are the croaking harbingers of Truth's full-orbed appearing.

Sectarian opposition.

A higher and more practical Christianity, capable of meeting human wants in sickness and health, stands at the door of this age, knocking for admission. Will you open or close the door upon this angel visitant, who cometh, as he came of old to the patriarch, at eventide?

Truth brings the elements of liberty. On its banner is the Soul-inspired motto, "Slavery is abolished." The power of God bringeth deliverance to the captive. No power can withstand divine Wisdom. What is this supposed power, which opposes itself

Emancipation.

to God? Whence cometh it? What is it that binds man with iron shackles to sickness, sin, and death? Whatsoever enslaveth man is opposed to the divine government.

You may know when Truth leads, by the fewness and faithfulness of its followers. The march of generations bears onward the banner of freedom. The powers of this world will fight, and command their sentinels not to let Truth pass the guard until it subscribes to their creeds and systems; but Science, heeding not the pointed bayonet, marches on. There is some tumult, and a few rally to its standard. Truth's followers.

The history of our country, like all history, illustrates the might of Mind, and shows human power to be proportionate to its embodiment of right motives. A few immortal sentences, breathing the principles of divine justice, have been potent enough to break despotic fetters, and abolish the whipping-post and slave market; but oppression neither went down in blood, nor did the breath of freedom come from the cannon's mouth. Love is the liberator. Immortal sentences.

To legally abolish unpaid servitude in the United States was hard, but the abolition of mental slavery is a more difficult task. The despotic tendencies inherent in mortal mind, and always germinating in new forms of tyranny, must be rooted out through the action of the divine Mind. Physical and moral servitude.

Men and women, of all climes and races, are still in bondage to material sense, ignorant how to obtain their freedom. The rights of man were vindicated in a single section, and on the lowest plane of life, when African

slavery was abolished in our land. That was only prophetic of further steps towards the banishment of a more wide-spread slavery, found on higher planes of existence and under more subtle and depraving forms.

The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of this new crusade sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a son of God, demanding that the fetters of sin, sickness, and death be stricken from the human mind, and that its freedom should be won, not through human warfare, not with bayonet and blood, but through Christ's Divine Science.

Liberty's crusade.

God has built a higher platform of human rights, and built it on diviner claims. These claims are not made through code or creed, but in demonstration of "peace on earth and good-will to man." Human codes, theology, medicine, and hygiene fetter faith and understanding. Science rends asunder these fetters, and man's birthright of sole allegiance to his Maker asserts itself.

Cramping systems.

I saw before me the sick, wearing out years of servitude to an unreal master, in the belief that the body governed them, rather than Mind.

The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs, and from the educational systems of the Pharaohs who to-day hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea, and the wilderness; but I pressed on, through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian

House of bondage.

Science, where fetters fall, and the rights of man to freedom are fully known and acknowledged.

I saw that the law of mortal belief included all error, and that, even as oppressive laws were disputed, and mortals were taught their right to freedom, so the claims of enslaving senses must be denied and superseded. The higher law of the divine Mind must end human bondage, or mortals will continue ignorant of man's inalienable rights, and in subjection to hopeless slavery, because their mental masters enforce ignorance as the guarantee of continued obedience, servitude, and suffering. Higher law.

Discerning the rights of man, we cannot fail to foresee the doom of all oppression. Slavery is not the legitimate state of man. God made man free. Paul said, "I was free born." All men should be free. "Where the Spirit of the Lord is, there is liberty." Love and Truth make free, but evil and error lead into captivity. Native freedom.

Christian Science raises the standard of liberty, and cries: "Follow me! Escape from the bondage of sickness, sin, and death!" Jesus marked out the way. Citizens of the world, accept the "glorious liberty of the children of God," and be free! This is your divine right. The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your mind with error. Standard of liberty.

If God had instituted material laws to govern man, disobedience to which would have made him ill, Jesus would not have disregarded those laws by healing in

direct opposition to them, and in defiance of material conditions.

Inheritance.

The transmission of disease, or of certain idiosyncrasies of mortal mind, would be impossible if this great fact of Life were learned, — namely, that nothing inharmonious can enter it, for Life *is* God. Heredity is a prolific subject for mortal belief to pin theories upon; but if we learn that nothing is real but the right, we shall have no dangerous inheritances, and fleshly ills will disappear.

God-given dominion.

The enslavement of man is not legitimate. It will cease when he enters into his heritage of freedom, his God-given dominion over the material senses. Mortals will some day assert their freedom in the name of Almighty God. Then they will control their own bodies, through the understanding of Divine Science. Dropping their present beliefs, they will recognize harmony as the spiritual reality, and discord as the material unreality.

If we follow the command of our Master, "Take no thought for your life," we shall never depend on bodily conditions, structure, or economy; but we shall be masters of the body, dictate its terms, and form and control it with Truth.

Humbled pride.

There is no power apart from God. Omnipotence is all-powerful, and to acknowledge any other power is to dishonor God. The humble Nazarene overthrew the supposition that sin, sickness, and death have power. He proved them powerless. It should have humbled the pride of the priests, when they saw the demonstration of Christianity excel the influence of their dead faith and ceremonies.

If Mind is not the master of sin, sickness, and death, they are immortal; for it is already proven that matter has not destroyed them, but is their basis and support. Error not immortal.

We should hesitate to say Jehovah sins or suffers; but if sin and suffering are realities of Being, whence did they emanate? God made all that was made, and Mind signifies God, — infinity, not finity. Not far removed from infidelity is the belief which unites such opposites as sickness and health, holiness and unholiness, calls both the offspring of Spirit, and at the same time admits that Spirit is God, virtually declaring Him good in one instance, and evil in another.

By universal consent mortal belief has constituted itself a law to bind mortals to sickness, sin, and death. This customary belief is misnamed material law, and the physician who upholds it is mistaken in principle and in methods. The law of mortal mind, conjectural and speculative, is made void by the higher law of immortal Mind, and should be trampled under foot. Self-constituted law.

If God cause man to be sick, sickness must be good, and its opposite, health, must be evil; for all that He makes is good, and will stand forever. If the transgression of God's law produces sickness, it is right to be sick; and we cannot if we would, and should not if we could, annul the decrees of Wisdom. It is the transgression of a law of mortal mind, not of matter or of divine law, which causes the belief of sickness. The remedy is Truth, not matter. Sickness not divine.

If sickness is real, it belongs to Immortality. If true, it is a part of Truth. Would you attempt, with drugs or without, to destroy a quality or condition of Truth? But if sickness and sin are illusions, the awakening from this mortal dream, or illusion, will bring us into health, holiness, and immortality. This awakening is the coming of Christ, the appearing of Truth, which casts out error and heals the sick. This is the salvation which cometh through the divine Principle demonstrated by Jesus.

Divine impossibilities.

It would be contrary to our highest ideas of God to suppose Him capable of first arranging law and causation so as to bring about certain evil results, and then punishing the helpless victims of His volition, for doing what they cannot avoid doing. Good is not, cannot be, the author of experimental sins. God can no more produce sickness than goodness can end in evil, or health occasion disease.

Soothing syrups.

Does Wisdom make blunders, to be afterwards rectified by man? Does a law of God produce sickness, and man put that law under his feet by healing sickness? According to my understanding, the sick are never really healed by drugs, hygiene, or any material method. These merely evade the question. They are soothing syrups to put children to sleep, satisfy mortal belief, and lull its fears.

The true healing.

We think we are healed when a disease disappears, though it is liable to reappear; but we are never thoroughly healed until this liability is removed. Mortal mind being the remote and exciting cause of all suffering, the cause must be obliterated through Science, or the physical senses will get the victory.

Unless an ill is rightly met and fairly overcome by Truth, it is never conquered. If God destroys not sin, sickness, and death, they are not destroyed in mortal mind, but seem to this mind to be immortal. What God cannot do, man need not attempt. If God heals not the sick, it is because He cannot or will not. In either case feebler attempts would be hopeless, for no lesser power equals the infinite All-power.

Destruction of all evil.

If God makes sin, if Good produces evil, and Truth results in error, then Science is helpless; but there are no antagonistic powers or laws, either spiritual or material, creating and governing man through perpetual warfare. As God is not the author of these human discords, we may accept the conclusion that they have only a fabulous existence, and are of human instead of divine origin.

To hold yourself superior to sin — because God made you superior to it, and governs man — is true wisdom. To fear sin is to misunderstand the power of Love, and the Divine Science of Being in man's relation to God, — to doubt His government, and distrust His omnipotent care. To hold yourself superior to sickness and death is equally wise, and in accordance with Divine Science. To fear them is impossible, when you fully apprehend God, and know that they are no part of His creation.

Superiority to sickness and sin.

Man, governed by his Maker, having no other God, — planted on the Evangelist's statement that "all things were made by him [the Word of God], and without him was not anything made that was made," — can triumph over sin, sickness, and death.

Many theories, relative to God and man, neither make man harmonious nor God lovable. The beliefs we commonly entertain about happiness and life afford no scathless and permanent evidence of either. Security for the claims of harmonious and eternal Being is found only in Divine Science.

Denials of divine power.

Scripture informs us that "with God all things are possible," all good is possible to Spirit, — but our prevalent theories practically deny this, and make healing possible only through matter. These theories may be false, but the Scripture is true. Christianity is not untrue; but religions which contradict its Principle are false.

In our age Christianity again demonstrates the power of divine Principle, as it did eighteen hundred years ago, by healing the sick and triumphing over death. Jesus never taught that drugs, food, air, and exercise could make a man healthy, or that they could destroy human life; nor did he illustrate these errors by his practice. He referred man's harmony to Mind, not matter, and never tried to make of none effect the sentence of God, which sealed His condemnation of sin, sickness, and death.

In the sacred sanctuary of Truth are voices of solemn import, but we heed them not. It is only when the supposed pleasures and pains of sense pass away in our lives, that we find unquestionable signs of the burial of error and the resurrection to spiritual Life.

Silent voices.

There is no place or opportunity in Science for error of any sort. Every day makes its demands upon us for higher proofs, rather than professions, of Christian power. These proofs consist

Profession and proof.

solely in the destruction of sin, sickness, and death, by the power of Spirit, as Jesus destroyed them. This is an element of progress, and progress is the law of God, whose law demands of us only what we can certainly fulfil.

Perfection is seen and acknowledged only by degrees, in the midst of imperfection. The ages must slowly work up to it. How long it must be before we arrive at the demonstration of Scientific Being, no man knoweth, — not even "the Son, but the Father;" but one thing is certain, that error will continue its delusions until the final goal of gladness is assiduously earned and won. Utopia.

Already the shadow of His right hand rests upon the hour. Ye who can discern the face of the sky, — the sign material, — how much more should you discern the sign mental, and compass the destruction of sin and sickness by overcoming the thoughts which produce them, and understanding the Truth which corrects and destroys them. The mission of our Master was to all mankind, including the very hearts which rejected him. Signs of promise.

The quotient, when numbers have been divided by a fixed rule, is not more unquestionable than the Scientific tests I have made of the effects of Truth upon the sick. The counter fact, relative to any disease, is required to cure it. The argument of Truth is designed to rebuke and destroy error. Why should Truth not be equally efficient in sickness, which is solely the result of error? Counteraction.

Spiritual draughts are healing, while material lotions interfere with Truth, even as ritualism and

creed hamper Spirit. If we trust one, we distrust the other.

Whatsoever inspires with wisdom, truth, or love — be it song, sermon, or Science — blesses the human family with crumbs of comfort from Christ's table, feeding the hungry and giving living waters to the thirsty.

Crumbs of comfort.

We should put aside our false beliefs daily, become more familiar with health than with sickness, with good than with evil, and never admit a discordant thought. We should dismiss those unpleasant guests — sin, sickness, and death — from mortal mind, in order to guard the body from them, as watchfully as we bar our doors against the approach of thieves and murderers.

Murderous guests.

If proper ward were kept over that lazar-house, that dismal cell and slaughter-house of infamy, mortal mind, the brood of evils which infest it could be cleared out. We must begin with this so-called mind, and empty it of sin and sickness, or sin and sickness will never cease. The present codes of human systems disappoint the weary searcher after a divine theology, adequate to the right education of mortal thought.

Invisible iniquity.

Sin is thought before it is acted. You must control it in the first instance, or it will control you in the second. Jesus declared that to look with desire on forbidden objects is to break a moral precept. He laid great stress on the action of the human mind, unseen to the senses.

Evil thoughts and aims reach no farther and do no greater harm than one's belief permits. Evil thoughts, lusts, and malicious purposes cannot go forth, like wan-

dering pollen, from one human mind to another, finding unsuspected lodgment, if virtue and Truth build a strong defence. Better suffer a doctor infected with smallpox to attend you, than be treated mentally by one who obeys not the Christian requirements of Science.

Teachers.

The teachers of our private and public schools should be selected with as direct reference to their morals as to their learning. Nurseries of character should be strongly garrisoned with virtue. School-examinations are one-sided. It is not so much academic education, as a moral and spiritual culture, which lifts one higher. The pure and uplifting thoughts of the teacher, constantly imparted to pupils, will reach higher than the heavens of astronomy; while the debased and unscrupulous mind, though adorned with gems of scholarly attainment, will degrade the characters it should inform and elevate.

Physicians.

Physicians, whom the sick employ in their helplessness, should be models of virtue. They should be wise spiritual guides, when material things cease to bring ease or hope. To the tremblers on the brink of death, who understand not the Truth which perpetuates Being, such physicians should be able to teach it; that when the heart is willing and the flesh weak, the patient's feet may be planted on the rock Christ Jesus, the basis of spiritual power.

Clergymen.

Clergymen, standing on the watchtowers of the world, should uplift the standard of Truth fearlessly. They should so raise their hearers spiritually, that those hearers will love to grapple with a new idea, and so broaden their own thoughts. Love of

Christianity, rather than of popularity, should stimulate clerical labor and progress. Truth should emanate from the pulpit, and never be strangled there. A special privilege is vested in the ministry. How shall it be used? Sacredly, — in the interests of humanity, not of sect.

Is it not professional reputation and emolument, rather than the dignity of God's laws, which many leaders seek? Do not inferior motives inspire their infuriated attacks on those who reiterate Christ's teachings in support of his example of Mind-healing?

Mothers.

A mother is the strongest educator, either for or against crime. Her thoughts form the embryo of another mortal mind, and unconsciously mould it, either after a model odious to herself, or else, through divine influence, "according to the pattern shewed to thee in the mount." Hence the importance of Christian Science, wherefrom we learn the One Mind, and the availability of Good as the remedy for every woe.

Children.

Children should obey their parents. Insubordination is a growing evil, blighting the buddings of self-government. Parents should teach their children, at the earliest possible period, the truths of health and holiness. They are more tractable than adults, and learn more readily to love the simple verities which will make them happy and good.

Jesus loved little children because of their freedom from wrong and their receptiveness of right. While age is halting between two opinions, or battling with false belief, youth makes easy and rapid strides toward Truth.

A little girl, who had occasionally listened to my explanations, wounded her finger badly. She seemed not to notice it. On being questioned about it she answered ingenuously, "There is no sensation in matter." Bounding off, with laughing eyes, she presently added, "Mamma, my finger is not a bit sore."

It might have been months or years before her parents would have laid aside their drugs, or reached the mental height their little daughter so naturally attained. The more stubborn beliefs and theories of parents often choke the good seed in the minds of themselves and their offspring. Superstition, like "the fowls of the air," snatches away the good seed before it has sprouted. Good seed.

Children should be taught the Truth-cure among their first lessons, and kept from discussing or entertaining theories or thoughts of sickness. To prevent the experience of error and its sufferings, take care to keep out of the minds of your children sinful and diseased thoughts. The latter should be excluded on the same principle as the former. This is Christian Science. Teaching children.

Some invalids are unwilling to know the facts, or hear about the fallacy of matter and its supposed laws. They devote themselves a little longer to their material gods, cling to a belief in the life and intelligence of matter, and expect this error to do for them more than they are willing to admit the only living and true God can do. Impatient with your explanation, unwilling to investigate the Science of Mind, which would rid them of their complaints, they hug false beliefs and suffer the delusive consequences. Unwilling invalids.

Motive and action are not rightly valued before they are understood. It is well to wait till those whom you wish to benefit are ready for the blessing; for Science is working changes in personal character as well as in the material universe.

Patient waiting.

To obey the Scriptural command, "Come out from among them and be ye separate," is to incur society's frown; but society's scorn, more than its flatteries, enables one to be Christian. Losing her crucifix, the Catholic girl said, "I have nothing left but Christ." "If God be for us, who can be against us?"

To fall away from Truth in times of persecution shows that we never understood Truth. From out the bridal-chamber of Wisdom there will come the warning, "I know you not." Unimproved opportunities will rebuke us when we suddenly claim the benefits of an experience we have not made our own, try to reap the harvest we have not sown, and wish to enter unlawfully into the labors of others. Truth often remains unsought until we seek this remedy for human woe, because we suffer severely from error.

Opportunity and persecution.

Attempts to conciliate society, and so gain dominion over mankind, arise from worldly weakness. He who leaves all for Truth forsakes popularity and gains Christianity.

Society is a foolish juror, listening to only one side of the case. Honesty often comes too late to secure a verdict. People with mental work before them have no time for gossip with false law or testimony. To reconstruct timid justice, and place the fact above the falsehood, is the work of time.

Society and intolerance.

The cross is the central emblem of history. It is the loadstar in the demonstration of Christian healing, whereby sin and sickness are destroyed. The sects which endured the lash of their predecessors, in their turn bestow it upon those who are in advance of themselves.

Take away wealth, fame, and social organizations, which weigh not one jot in the balance of God, and we get clearer views. Break up cliques, level wealth with honesty, let worth be judged according to wisdom, and we get better views of humanity. Clearer views.

The wicked man is not the ruler of his upright neighbor. Let it be understood that success in error is defeat in Truth. The watchword of Christian Science is Scriptural: "Let the wicked forsake his way, and the unrighteous man his thoughts."

To ascertain our progress, we must learn where our affections are placed, and whom we acknowledge and obey as God. If Love is becoming nearer, dearer, and more real to us, matter must then submit to Spirit. The objects we pursue and the Spirit we manifest reveal our standpoint, and show what we are winning. Sandals of Truth.

Mortal mind is the acknowledged seat of motives. It forms material concepts, and produces every discordant action of the body. If action proceeds from the divine Mind, it is harmonious. If it comes from erring mortal mind, it is discordant, and ends in sin, sickness, death. Those two opposite sources never mingle in fount or stream. The perfect Mind sends forth perfection, for Mind is God. Imperfect mortal Antagonistic fountains.

mind sends forth its own resemblances, of which the wise man said, "All is vanity."

Lessons of nature.

Nature voices natural law and divine Love, but human belief misinterprets her. Arctic regions, sunny tropics, giant hills, winged winds, mighty billows, verdant vales, festive flowers, and glorious heavens, all point to the invisible Intelligence above them. The floral apostles are hieroglyphs of Deity. Suns and planets teach grand lessons. The stars make night beautiful, and the leaflet turns naturally towards the light.

Perpetual motion.

In the order of Science, wherein the Principle is above what it governs, all is one grand concord. Change this statement, suppose Mind to be in matter, or Soul in body, and you lose the keynote of Being, and there will be continual discord. Mind is perpetual motion. Its symbol is the sphere. The rotations and revolutions of the universe of Mind go on unconsciously.

Progress demanded.

Mortals move onward towards good or evil, as time glides on. If they are not progressive, past failures must be repeated until all poor work is effaced or rectified. If at present satisfied with wrong-doing, we must become dissatisfied with it. If at present content with idleness, we must learn to loathe it. Remember that mankind must sooner or later, either by suffering or by Science, be convinced of the error that is to be overcome.

In trying to undo the errors of sense one must pay, here or hereafter, the utmost farthing, until the body is fully brought into subjection to Spirit. The divine

method of paying sin's wages involves unwinding one's snarls, and learning from experience, through pangs unspeakable, how to divide between error and Truth.

"Whom the Lord loveth He chasteneth." He who knows God's will, and the demands of Divine Science, and yet refuses obedience thereto, shall be beaten with many stripes.

Sensual treasures are laid up "where moth and rust doth corrupt." Mortality is their doom. Sin breaks in upon them, and carries off their fleeting joys. The sensualist's affections are as imaginary, whimsical, and unreal as his pleasures. Falsehood, envy, hypocrisy, malice, hate, revenge, steal away the treasures of earth. Stripped of its externals, what a mocking spectacle is error! Wages of sin.

The Bible teaches transformation of the body by the renewal of Spirit. Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice. The error of the ages is preaching without practice. Transformation.

The substance of all devotion is the reflection and demonstration of Love, healing sickness and destroying sin. Our Master said, "If ye love me, keep my commandments."

Our aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness. We should strive to reach the Horeb height where God is revealed, and the corner-stone of all spiritual building is purity.

The baptism of Spirit, washing the body of all the

impurities of flesh, signifies that such as see God are approaching spiritual Life and its demonstration.

It is "easier for a camel to go through the eye of a needle," than for a mortal to enter the Kingdom of Heaven. Through spiritual baptism and regeneration, mortals put off false individuality. It is only a question of time when "they shall all know Me [God], from the least of them unto the greatest." Denial of the claims of matter is a great step toward the joys of Spirit, toward human freedom, and toward triumph over the body.

Spiritual baptism.

There is but one way to Heaven and harmony, and Christ shows us this way. It is to know no other reality than Good, or God and His reflection, to have no other consciousness of Life's demands, and to rise superior to the so-called pains and pleasures of matter.

The one only way.

Self-love is more opaque than a solid body. In patient obedience to a patient God, let us labor to dissolve, with the universal solvent of Love, the adamant of error, — self-will, self-justification, and self-love; for these war against spirituality, and are the law of sin and death.

The vesture of Life is Truth. According to the Bible, the facts of Being are commonly misconstrued; for it is written: "They parted my raiment among them, and for my vesture they did cast lots." The Divine Science of man is woven into one web of consistency, without seam or rent. Mere speculation appropriates only a part of the divine vesture, while inspiration restores every part of the Christly garment of righteousness.

Divided vestments.

The finger-posts of Divine Science show the way our Master trod, and require of Christians the proof which he gave, instead of mere profession. We may hide spiritual ignorance from the world, but can never succeed in the Science and demonstration of spiritual Life through ignorance or hypocrisy.

The Divine Principle which made harmless the poisonous viper, which delivered men from the boiling oil, from the fiery furnace, from the jaws of the lion, can heal the sick in every age, and triumph over sin and death. It crowned the demonstrations of Jesus with unsurpassed power and Truth. But the same "Mind which was also in Christ Jesus" must always accompany the letter of Science, in order to confirm and repeat the ancient demonstrations of prophets and apostles. That those wonders are not more commonly repeated to-day, arises not so much from lack of desire as from lack of spiritual growth. Ancient and modern miracles.

The clay cannot reply to the potter. The head, heart, lungs, and limbs do not inform us that they are dizzy, diseased, consumptive, or lame. If this information is conveyed, mortal mind has conveyed it. Neither immortal and unerring Mind, nor matter, — the inanimate substratum of mortal mind, — can carry on such telegraphy; for God is "of purer eyes than to behold evil," and matter has neither intelligence nor sensation. Mental telegraphy.

Truth has no consciousness of error. Love has no sense of hatred, and Life has no partnership with death. Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God. Annihilation.

Sickness, sin, and death are not true and good. They are false errors, which Truth never created. Perfection does not animate imperfection. Inasmuch as God is good, and the fount of all Being, He does not produce moral or physical deformity. Therefore it is not produced by Truth, but by illusion, and is the mirage of error. Divine Science reveals these grand facts. On their basis Jesus demonstrated Life, never fearing or obeying evil in any form.

Deformity and perfection.

If we derive all our conceptions of man from what is seen between the cradle and the grave, happiness and goodness can have no abiding-place in him, and the worms will rob him of all; but Paul writes: "The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death."

Man, undergoing birth, maturity, and decay, is like the beasts and vegetables, — subject to laws of decay. If man were dust in his earliest stage of existence, we might admit the hypothesis that he returns eventually to his primitive condition; but man was never more nor less than man.

Decadence.

If man flickers out in death, or sprang from nothingness into Being, there must be an instant when God is without His idea, when there is no full reflection of Mind.

Man is neither young nor old. He has neither birth nor death. He is not a beast, a vegetable, or a migratory mind. He does not pass from the mortal to the Immortal, from evil to Good, or from Good to evil. Such admissions cast us headlong into darkness and dogma. Even Shakespeare's poetry pictures age as infancy, as helplessness and decadence, in-

Man not evolved.

stead of assigning to man the everlasting grandeur and immortality of God's image.

The error of thinking that we are growing old, and the benefits of destroying that illusion, are illustrated in a sketch from the history of an English lady, published in the London medical magazine, called The Lancet.

Disappointed in love in her early years, she became insane, and lost all account of time. Believing that she was still living in the same hour which parted her from her lover, taking no note of years, she stood daily before the window, watching for his coming. In this mental state she remained young. Having no consciousness of time, she literally grew no older. Some American travellers saw her when she was seventy-four, and supposed her a young lady. She had not a wrinkle or gray hair, but youth sat gently on cheek and brow. Asked to guess her age, those unacquainted with her history conjectured that she must be under twenty.

Perpetual youth.

This instance of youth preserved furnishes a useful hint that a Franklin might work upon with more certainty than when he coaxed the enamoured lightning from the clouds. Years had not made her old, simply because she had taken no cognizance of the passing years, or thought of herself as growing old. Her belief that she was young proved the bodily results of such a belief. She could not age while believing herself young, for the mental state governed the physical.

Impossibilities never occur. One instance like the foregoing proves it possible to be young at seventy-four; and the Principle of that illustration makes it plain that decrepitude is not a law or necessity of nature, but an illusion which may be avoided.

The Infinite never began nor ended. Mind and its formations can never be annihilated. Man is not a pendulum, swinging betwixt evil and Good, joy and sorrow, sickness and health, Life and death. Life and its faculties are not measured by calendars. The perfect and immortal are the eternal likeness of their Maker. Man is by no means a material germ, rising from the imperfect, and endeavoring to reach Spirit, above his origin. The stream rises no higher than its source.

Infinitude.

The measurement of Life by solar years robs youth and gives ugliness to age. The rising sun of virtue and Truth marks the morn of Being. Its manhood is the eternal noon, undimmed by a declining sun. As the physical and material sense of beauty fades, the radiance of Spirit should dawn upon the enraptured sense with brighter glories.

Never record ages. Minute chronological data are no part of the vast Forever. Time-tables of birth and death are so many conspiracies against manhood and womanhood. But for the error of measuring and limiting all that is good and beautiful, we should enjoy more than threescore years and ten, and yet maintain our vigor, freshness, and promise. We shall continue to be always beautiful and grand, whenever mortal mind so decrees. Each succeeding year will then make us wiser and better in looks and deeds.

Records of time.

Life is eternal. We should find this out, and begin the demonstration thereof. Beauty and goodness are immortal. Let us then shape our views of existence into loveliness, freshness, and continuity, instead of into age and ugliness.

True Life.

Acute and chronic beliefs reproduce their own types. The acute belief of physical life comes on at a remote period, and is not as disastrous as the chronic belief.

I have seen age regain two of the elements it had lost, sight and teeth. A lady of eighty-five, whom I knew, had a return of sight. Another lady, at ninety, had new teeth, incisors, cuspids, bicuspids, and one molar. One gentleman, at sixty, had retained his full set of upper and lower teeth, without a decaying cavity. The eyes and teeth.

Beauty, as well as Truth, is eternal; but the beauty of material things passes away, fading and fleeting as mortal belief. Custom, education, and fashion form the transient standard of mortal beauty. Immortality, exempt from age or decay, has a beauty of its own, — the beauty of Spirit. Immortal men and women are models of spiritual sense, drawn by perfect Mind, reflecting those higher conceptions of loveliness which exceed all material sense of it. Eternal beauty.

Comeliness and beauty are not dependent on mortals. Beauty possesses those qualities before they are perceived humanly. Beauty is a thing of Life, which dwells forever in the eternal Mind, and reflects the charms of His goodness in form, outline, and color. It is Love which paints the petal with myriad hues, glances in the warm sunbeam, arches the cloud with the bow of beauty, blazons the night with starry gems, and covers earth with loveliness. The divine loveliness.

The embellishments of the person are poor substitutes for the beauty of Spirit, shining resplendent and eternal over age and decay.

The recipe for beauty is to have less illusion and more Soul, to retreat from the belief of pain or pleasure in

the body, into the unchanging calm and glorious freedom of heavenly harmony.

Love never loses sight of beauty. Its halo rests upon its object. One marvels that a friend can ever seem less than beautiful. Men and women, of riper years and larger lessons, ought to grow in beauty and immortality, instead of lapsing into age and ugliness. Mind constantly feeds the body with supernal freshness and fairness, supplying it with beautiful images of thought, and destroying the errors of sense which each day brings to a nearer tomb.

Love's endowment.

The sculptor turns from the marble to his model, in order to perfect his conceptions. We are all sculptors, working at various forms, moulding and chiselling our thought. What is the model before mortal mind? Is it imperfection, joy, sorrow, sin, suffering? Have we not accepted the material model? Are we not reproducing it? Are we not aided in our work by vicious sculptors and hideous forms? Do we not hear, from all mankind, of the imperfect model? Is the world not holding it before our gaze continually? The result is that we follow those lower patterns, limit our life-work, and adopt into our own experience the angular outline and deformity of material models.

Mental sculpture.

To remedy this we must first turn our gaze in the right direction, and then walk that way. We must form perfect models in thought, and look at them continually, or we shall never carve them out in grand and noble lives. Let harmony, health, unselfishness, goodness, mercy, and justice form the mind-

Perfect models.

pictures, and sin, sickness, and death will diminish, until they finally disappear.

Let us accept Science, relinquish all theories based on sense-testimony, give up imperfect models and illusive ideals; and so let us have but one God, one Mind, and that one perfect, producing its own models of excellence.

Let the male and female of God's creating appear. Let us feel the divine energy of Spirit, bringing us into newness of Life, and recognizing no mortal or material power as able to destroy. Let us rejoice that we are subject to the Divine "powers that be." Such is the true Science of Being. Any other theory of Life, or God, is delusive and mythological. Renewed selfhood.

Mind is not the author of matter, and the Creator of ideas is not the creator of illusions. Either there is no omnipotence, or omnipotence is All-in-all. The Infinite never began, and will never end.

Life, like Christ, is "the same yesterday and to-day and forever." Organization and time have nothing to do with Life. You say, "I dreamed last night." What a mistake is that! The I is Spirit, which never slumbered or wandered into delusion. The mortal mind is the dreamer. Dreams.

Sleep is a phase of the dream that life, substance, and intelligence are material. The mortal night-dream is sometimes nearer the fact of Being than are mortal thoughts when awake. The dream has less matter as its accompaniment. It throws off some material fetters. It falls short of the skies, but makes its mundane flights quite ethereal.

Man is the reflection of Soul. He is the direct opposite of material sensation, and there is but one Ego.

Blunders.

We run into error when we divide Soul into souls, multiply Mind into minds, and suppose error to be Mind, Mind to be in matter, matter to be a lawgiver, unintelligence to act like Intelligence, and mortality to be the matrix of immortality.

Mortal existence is a dream, it has no real entity, but saith "It is I." Spirit is the Ego which never dreams, but understands all things; which never slumbers, but is ever conscious; which never believes, but knows; which is never born and never dies. Man is the likeness of this Ego. He is not God, the Ego; but like a ray of light which cometh from the sun, man is the outcome of God, and reflects His light.

The Ego.

Mortal body and mind are one, and that one is called man; but a mortal is not *man*. A mortal may be weary or pained, enjoy or suffer, according to the dream he entertains in sleep. When that dream vanishes, the mortal finds himself experiencing none of those dream-sensations. To the observer, the body lies on the bed, undisturbed and sensationless, and the mind seems to be absent.

Awaking.

Now I ask, Is there any more reality in the waking dream of mortal existence than in the sleeping dream? There cannot be, since whatever appears to be a mortal mind or body is a mortal dream. Matter has no more sense as a mortal man, than it has as a tree; but the real man is immortal.

Upon this stage of existence goes on the dance of mortal mind. Mortal thoughts chase one another

like snowflakes, and drift to the ground. Science reveals Life as not being at the mercy of death, nor will it admit that happiness is ever the sport of circumstance.

Error becomes more imperative as it hastens towards self-destruction. This action of mortal mind on the body is illustrated by an abscess, which grows more painful before it bursts and suppurates, or a fever, which becomes more severe before it abates.

Abscess and fever.

Fright is so great, at certain stages of mortal belief, as to drive that belief into new paths. In the illusion of death, mortals wake to the knowledge of two facts: (1) that they are not dead; (2) that they have but passed the portals of a new belief. Truth works out the nothingness of error in just these ways. Sickness, as well as sin, is suicidal, — an error culminating in self-destruction.

Fright.

We should learn how the human mind governs the body: whether through faith in hygiene, through drugs, or through faith in will power; whether mortals govern the body through a belief in the necessity of sickness and death, sin and pardon, or from the higher understanding that the divine Mind makes perfect, acts upon the human mind through Truth, leads it to relinquish error, and find the divine Mind to be the only Mind, and the healer of sin, disease, and death. This process of higher understanding improves mortal mind until error disappears, and nothing is left which deserves to perish or be punished.

Mortal-mind government.

Ignorance, like intentional wrong, is not Science. Ignorance must be seen and corrected before we can

attain harmony. Inharmonious beliefs, which rob Mind, calling it matter, and deify their own notions, imprison themselves in what they create. They are at war with Science, and have established, as our Master said, "a kingdom divided against itself," which "cannot stand."

Ignorance.

Human ignorance of Mind, and of the recuperative energies of Truth, occasions the only skepticism regarding the pathology and theology of Christian Science.

When human belief learns even a little of its own falsity, it will begin to disappear. A knowledge of error and its operations must precede that understanding of Truth which destroys error, until the entire mortal mind and body finally disappear, and the eternal man, created by and of Spirit, is understood and recognized in the true likeness of his Maker.

Disappearance of human belief.

The false evidence of material sense contrasts strikingly with the testimony of Soul. Material sense lifts its voice with the arrogance of reality, and says:

Testimony of sense.

I am unjust, and no man knoweth it. I can cheat, lie, rob, murder, commit adultery, and elude detection by smooth-tongued villany. Brutal in propensity, deceitful in sentiment, fraudulent in purpose, I mean to make my short span of life one gala day. What a nice thing is sin! How the proud reveller succeeds, where goodness fails! The world is my kingdom, where I sit enthroned in the gorgeousness of matter. But a touch, an accident, the law of God, may at any moment annihilate my peace, for all my fancied joys are fatal. Like bursting lava, I but expand to my own despair, and shine with the resplendency of doom.

Soul, bearing opposite testimony, saith:

I am Spirit. Man, whose senses are spiritual, is my likeness. He reflects the infinite understanding, for I am Infinity. The beauty of holiness, the perfection of Being, imperishable glory, — all are mine, for I am God. I give immortality to man, for I am Truth. I include and impart all bliss, for I am Love. I give life, without beginning and without end, for I am Life. I am supreme, and give all, for I am Mind. I am the Substance of all, because *I am that I am.*

Testimony of Soul.

I hope, dear reader, I am leading you into the understanding of your divine rights and Heaven-bestowed harmony, — that, as you read, you see there can be no power (outside of erring mortal mind and your own belief) able to make you sick or sinful, and that you are conquering error. Knowing the falsity of material sense, you will assert your prerogative to overcome the belief that you are sick.

The divine prerogative.

If you believe in and practise wrong knowingly, you can at once change your course and do right. Matter can make no opposition to these right endeavors, against sin or sickness, for it is inert, mindless. So, if you believe yourself sick, you can alter this wrong belief and action without hindrance from the body.

Conscious wrong-doing.

Believe not in any supposed necessity for sin, sickness, or death, knowing (as you ought to know) that God never requires obedience to a law of matter, for no such law exists. Sin and death are destroyed by the law of God, which is the law of Life instead of death, of harmony instead of discord.

If you venture upon the quiet surface of error, and are in sympathy therewith, what disturbs the waters? What is there to strip off error's disguise?

If you launch your bark upon the ever-agitated but healthful waters of Truth, you will encounter storms. Your good will be evil spoken of. This is the cross. Take it up and bear it, for through it you win and wear the crown. Pilgrim on earth, thy home is Heaven. A stranger, thou art the guest of God.

The cross and crown.

CHAPTER IV.

CREATION.

THY throne is established of old.
Thou art from everlasting. — PSALMS.

FOR we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. — ROMANS.

ETERNAL Truth is changing the universe. Thought expands into expression, as mortals shake off their swaddling-clothes. "Let there be light" is the perpetual demand of Truth and Love, changing chaos into order, and discord into the music of the spheres. The mythical theories of creation adopted by mortals are vague hypotheses, affording no foundation for accurate views of the creations of immortal Mind, discerned apart from all material causation.

Inadequate theories of creation.

Mortal man has made a covenant with his eyes to belittle Deity with human conceptions. In league with material sense, mortals take limited views of all things. That God is finite or material, no man should affirm.

Finite deity.

The human form, or physical finiteness, cannot be made the basis of any true idea of the infinite Godhead. Eye hath not seen Spirit, nor ear heard His voice.

Progress takes off human shackles. The finite must yield to the Infinite. Advancing to a higher plane of action, thought rises from the material sense to the spiritual, from the mortal to the immortal, and from the material to the immaterial. All things are created spiritually. Mind, not matter, is the Creator. Love, the divine Principle, is the Father and Mother of the universe, including man.

Spiritual creation.

The theory of three persons in one God (that is, a personal Trinity or Tri-unity) suggests heathen gods, rather than the one ever-present I AM. "Hear, O Israel, the Lord our God is one Lord."

Tritheism.

The everlasting I AM is not bounded or compressed within the narrow limits of physical humanity, nor can He be understood aright through mortal concepts. The precise form of God must be of small importance, when compared with the sublime question, What is infinite Mind, or divine Love?

Corporeal personality.

Who is it that demands our obedience? He who, in the language of Scripture, "doeth according to His will, in the army of Heaven and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?"

No form, or physical combination, is adequate to represent infinite Love and Wisdom. A finite and material sense of God leads to formalism and narrowness, and freezes the heart of Christianity.

A limitless Mind cannot proceed from physical limitations. Finiteness cannot present the idea or form of

Infinity. A mind originating from a finite or material source must be limited and finite. Infinite Mind is the Creator, and creation is the infinite idea emanating from this Mind. If Mind is within and without all things, then all is Mind; and this definition is Scientific. Limitless Mind.

If matter, so-called, is substance, then Spirit, matter's opposite, must be shadow; and shadow cannot produce substance. The theory that Spirit is not the only substance and creator is pantheistic heterodoxy, which ultimates in sickness, sin, and death. It is the belief in a bodily soul and a material mind, a soul governed by the body, and mind ruled by matter. This belief is pantheistic. Substance.

Mind creates its own likeness in ideas, and the Substance of an idea is very far from being the supposed substance of non-intelligent matter. Hence the Father Mind is not the Father of matter. The material senses and human conceptions would translate spiritual ideas into material beliefs, and say that an anthropomorphic god, instead of infinite Principle, is the Father of the rain, "who hath begotten the drops of dew," bringeth "forth Mazzaroth in his season," and guideth "Arcturus, with his sons."

Finite mind manifests all sorts of errors, and thus proves the material theory of mind in matter to be the antipode of Mind. Who hath found finite life or love sufficient to meet the demands of human want and woe, — to still the desires, to satisfy the aspirations? Infinite Mind cannot be limited to a finite form, or it would lose its infinite character as inexhaustible Love, eternal Life, omnipotent Truth. Antipodes.

It would require an infinite form to contain infinite Mind. Indeed, the phrase *infinite form* involves a contradiction of terms. Finite man cannot be the image and likeness of the infinite God. A mortal, corporeal, or finite conception of God cannot embrace the glories of limitless, incorporeal Life and Love. Hence the unsatisfied human craving for something better, higher, holier, than is afforded by this material belief in a physical God and man. The insufficiency of this belief to supply the true idea proves its falsity.

Infinite physique.

Man is more than a material form with a mind inside, which must escape from its environments in order to survive death. He reflects Infinity, and includes in this reflection the universal idea of God.

Infinity's reflection.

When God expressed in man the infinite idea, forever developing itself, broadening, and rising higher and higher from a boundless basis, He created everything that is to be found in the kingdom of Mind. We know no more of man's individuality, as the true divine image and likeness, than we know of God's.

The infinite Principle is reflected by the infinite idea and spiritual individuality, but the material senses have no cognizance of either. The human capacities are enlarged and perfected, in proportion as humanity gains the true conception of man and God.

Mortals have a very feeble and imperfect idea of the spiritual man, and the infinite range of his thought. To him belongs eternal Life. Never born and never dying, it is an impossibility for Being, under the government of eternal Science, to fall from its high estate.

Individual permanency.

Through spiritual sense you may discern the heart of humanity, and thus begin to comprehend, in Science, the generic term *man*. Man is not absorbed in Deity, and cannot lose his individuality, for he reflects eternal Life; nor is he an isolated, solitary idea, for he represents the sum of all Substance, or infinite Mind. God's man.

In Divine Science man is the true image of God. The divine nature was expressed in Christ Jesus, who threw upon mortals the truer reflection of God, and lifted their lives higher than their poor thought-models would allow, — thoughts which presented man as fallen, sick, sinning, and dying. The Christlike understanding of Scientific Being and divine healing includes a perfect Principle and idea, — perfect God and perfect man, — as the basis of every thought.

If man was once perfect, but has now lost his perfection, then mortals have never beheld in man the outlines or reality of divine Mind. The *lost* image is no image, and the true likeness cannot be lost in reflection. Understanding this, Jesus said : " Be ye therefore perfect, even as your Father which is in Heaven is perfect." Loss of the divine image.

Mortal thought transmits its own images, and forms its offspring after human concepts. Immortal models — pure, perfect, and enduring — are transmitted by the divine Mind through Science, which corrects error with the ideals of Truth, and demands spiritual thoughts, divine concepts, to the end that they may produce harmonious results. Immortal models.

Drawing our conclusions about man from imperfection instead of perfection, we can no more arrive at the

true conception, or understanding, of man, and make ourselves like unto it, than the sculptor can perfect his outlines from an imperfect model, or the painter depict the form and face of Jesus, while holding in thought the character of Judas.

The conceptions of mortal, erring thought must give way to the ideal of all that is perfect and eternal.

Spiritual discovery.

Through many generations mortal beliefs will be attaining diviner conceptions, and the immortal and perfect model of God's creation will be seen as the only conception of Being.

Science reveals the possibility of every good achievement, and sets mortals at work to discover what God has already done; but distrust of one's ability to gain the goodness desired, and bring out better and higher results, often hampers the trial of one's wings, and ensures failure at the outset.

Mortals must change their ideals, in order to improve

Change of our ideals.

their models. A sick body is evolved from sick thoughts. Evil, disease, and death proceed from false beliefs. Sensualism evolves bad physical as well as moral conditions.

Selfishness and sensualism are educated in mortal mind by the thoughts ever recurring to one's self, by conversation about the body, and by the expectation of perpetual pleasure or pain therefrom; and this education is at the expense of spiritual growth. If we array thought in mortal vestures, it must lose its immortal radiancy.

If we look to the body for pleasure, we find pain. For Life, we find death; for Truth, we find error; and for Spirit, we find its opposite, matter Now reverse this

action. Look away from the body, into Truth and Love, the Principle of all happiness, harmony, and immortality. Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts. Thought's images.

The effect of mortal minds on health and happiness is seen in this: if one turns away from the body with such absorbed interest as to forget it, the body experiences no pain. Under the strong impulse of a desire to fill his part, a noted actor used, night after night, to go upon the stage and sustain his appointed task, walking about as spry as the youngest member of the company. This old man was so lame that every day he hobbled to the theatre, and sat aching in his chair till his cue was spoken, — a signal which made him as oblivious of physical infirmity as if he had inhaled chloroform, though he was in the full possession of his senses. Forgetfulness of pain.

Detach sense from the body, or matter, which is only a form of human belief, and you may learn the meaning of God, or Good, and the nature of the immutable and immortal. Breaking away from the mutations of time and sense, you will neither lose the solid objects and ends of Life nor your own identity. Fixing your gaze on the realities supernal, you may rise to the spiritual consciousness of Being, even as the bird which has burst from the egg, and preens its wings for a skyward flight. Immutable identity.

We should forget our bodies in remembering God and the human race. Good demands of man every hour, wherein to work out the problem of Being

Consecration to God lessens not man's dependence on Him, but heightens it. Neither does it diminish his obligations to God, but shows the paramount necessity of meeting them. Science takes naught from the perfection of God, but ascribes to Him the greater glory. By putting "off the old man, with his deeds," mortals "put on immortality."

Forgetfulness of self.

We cannot fathom the nature and quality of God's creation by diving into the shallows of mortal belief. We must reverse our feeble flutterings, our efforts to find life and truth in matter, and rise above mortal man, above the material universe, to God. We must rise to clearer views, which inspire the Godlike man, and thus reach the absolute centre and circumference of Being.

Job said: "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee." Mortals will echo Job's thought, when the supposed pain and pleasure of matter cease to predominate. They will then drive away false estimates of life and happiness, of pleasure and pain, and attain the bliss of loving unselfishly, working patiently, and conquering all that is unlike God. Starting from a higher standpoint, one rises spontaneously, even as light emits light without effort; for "where your treasure is, there will your heart be also."

True vision.

The foundation of mortal discord is a false sense of man's origin. To begin rightly is to end rightly. Every calculation which begins with the body begins falsely. Immortal Mind is the only Cause and Principle of existence. Cause does not exist in matter, in mortal mind, or in physical forms.

Foundation of discord.

Mortals are egotists. They believe themselves independent workers, personal authors, and even privileged originators of something which Deity would not or could not create. Mortal belief claims the power of creation, but its so-called creations are unreal. The immortal idea and its formations alone represent the Truth of creation. Human egotism.

When man resigns his claims as a creator, blends his thoughts of existence with those of his Maker, and works only as God works, he will no longer grope darkly, and cling to earth because he has not tasted Heaven. Carnal beliefs defraud us. They make man an involuntary hypocrite, — producing evil when he would create good, forming deformity when he would outline grace and beauty, injuring those whom he would bless. He becomes a general mis-creator, who believes he is a creator, and his "*touch turns hope to dust, the dust we all have trod.*" He might say in Bible language: "The good that I would, I do not; but the evil, which I would not, *that I do.*" Mis-creator.

There can be but one Creator, who has created all. Whatever seems to be a new creation is but a new discovery of some distant idea of Truth, — else it is a new multiplication or self-division of mortal thought, — as when some finite sense peers from its cloister with amazement, and attempts to pattern the Infinite. No new creation.

The multiplication of a human and mortal sense of persons and things is not creation. Material man, like an atom of dust thrown into the face of spiritual immensity, gives a flickering sensation, instead of an abiding consciousness of Being.

The fading forms of matter, the mortal body and earth are the fleeting thoughts of the human mind. They have their day before the permanent facts appear, and their perfection in Spirit. The crude creations of mortal thought must finally give place to the glorious forms which we sometimes behold in the camera of divine Mind, where the mental picture is real and eternal. Mortals must look beyond fading, finite forms, if they would gain the true sense of things. Where shall the gaze rest, but in the unsearchable realm of Mind? We must look where we would walk, and we must act as possessing all power from Him in whom we have our Being.

Mind's camera.

As mortals gain more correct views of God and man, multitudinous objects of creation, which before were invisible, will become visible. When we realize that Life is Spirit, and never in or of matter, this understanding will expand into self-completeness, — finding all in Good, and needing no other consciousness.

Self-completeness.

Spirit and its formations are the only realities of Being. Matter disappears under the microscope of Spirit. Sin is unsustained by Truth, and sickness and death are thus proven to be forms of error. Life and blessedness are the only proofs of existence, whereby you can recognize it, and feel the unspeakable peace which comes from an all-absorbing spiritual love.

Spiritual microscope.

When we learn our way in Christian Science, as to man's spiritual origin, we shall behold and understand God's creation, — all the glories of earth and Heaven and man.

The universe of Spirit is peopled with spiritual beings, and its government is Divine Science. Man is the offspring, not of the lowest, but the highest qualities of Mind. Man understands spiritual existence in proportion as his treasures of Truth and Love are enlarged. Mortals must gravitate Godward, their affections and aims grow spiritual, they must near the broader interpretations of Being, and gain some proper sense of the Infinite for matter and mortality to be annihilated. Godward gravitation.

This Scientific sense of Being, forsaking matter for Spirit, by no means suggests man's absorption into Deity, and the loss of his identity, but confers upon him enlarged individuality, a wider sphere of thought and action, a more expansive benevolence, a higher and more permanent existence.

The senses represent man as having untimely birth and his death as irresistible, as if he were a weed growing apace, or a flower withered by the sun and nipped by untimely frosts; but this is true only of mortals, not man. The Truth of Being is perennial, and the error is seen only when we look from wrong points of observation. Mortal birth and death.

Who that has felt the loss of physical pleasure has not gained stronger desires for spiritual joy? The aspiration after heavenly good comes even before we discover what belongs to Wisdom and Love. The loss of earthly hopes and pleasures brightens the ascending path of many a heart. The pains of sense quickly inform us that its pleasures are mortal, and that joy is spiritual. Blessings from pain.

The pains of sense are salutary, if they wrench away false pleasurable beliefs, and transplant the affections

from sense to Soul, where the creations of God are good, "rejoicing the heart." Such is the sword of Science, whereby Truth decapitates error, and mortality gives place to man's higher individuality and destiny.

Decapitation of error.

Would existence be to you a blank without personal friends? Then the time cometh when you will be solitary, left without sympathy and alone; but this seeming vacuum is already filled with divine Love. When this hour of development comes, even if you cling to a sense of personal joys, spiritual Love will force you to accept what best promotes your growth. Friends will betray and enemies will oppose, until the lesson is sufficient to exalt you; for "man's extremity is God's opportunity." Thus He teaches mortals to lay down their fleshliness in order to gain spirituality. This is done through self-abnegation. Universal Love is the divine way in Christian Science.

Personal loneliness.

The sinner believes himself happier for wrong-doing, and the saint that he suffers for doing right. Both inferences are untrue. They are the cobweb misconceptions of material sense, mixing Truth with error, in cause and effect.

Mortals must follow Jesus' sayings and demonstrations, which destroy the flesh. The throne of perfect and eternal Mind is Good, but the beliefs which originate in matter must disappear. Man is the idea of Spirit; he reflects the beatific presence, illuming the universe with light. Man is deathless, spiritual; he is above mortal frailty, he does not cross the barriers of time, into the vast forever of Life, but coexists with God and the universe.

Beatified humanity.

Every object in the material universe will be destroyed, but the spiritual idea, whose substance is in Mind, lives on. The offspring of God start not from ephemeral dust. They are in and of God, divine Mind, and so forever continue. God is one. The oneness of Deity is His allness. Generically man is one, and specifically man means all men.

Mortal mind, even when examined in the light thrown upon it by Science, presents more than is detected upon its surface, since its inverted thoughts and beliefs are counterfeits of Truth. Thought is borrowed from a higher source; and, by reversal, errors serve as waymarks to the One Mind and eternal Truth, where all error disappears in the dazzling effulgence of celestial sunlight. The robes of Spirit are "white and glistering," like the raiment of Christ. Even in this world, therefore, "let your garments be always white." Final uses.

CHAPTER V.

SCIENCE OF BEING.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life, — that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son, Jesus Christ.

JOHN, *First Epistle.*

HERE I stand. I can do no otherwise; so help me God! Amen!

MARTIN LUTHER.

IN the material world thought has brought to light, with great rapidity, many useful wonders. With like rapidity have thought's swift pinions been rising towards the realm of the real, to the spiritual cause of those lower things which give impulse to inquiry. Belief in a material basis, from which may be deduced all rationality, is yielding slowly to the idea of a metaphysical basis, looking away from matter to Mind, as the cause of every effect. Materialistic hypotheses challenge metaphysics to meet in final combat. In this revolutionary period, like the shepherd-boy with his sling, woman goes forth to battle with Goliath.

Materialistic challenge.

Popular metaphysical systems afford, in this final struggle for supremacy, no substantial aid to true meta-

physics; because their arguments are partly based on the testimony of the material senses, as well as on the facts of Mind. These systems are, one and all, pantheistic, and savor of Pandemonium, a house divided against itself. Pandemonium.

From first to last the supposed union of Mind and matter, the mingling of Good and evil, have resulted from the philosophy of the serpent. Jesus' demonstrations sift the chaff from the wheat, and unfold the unity and the reality of Good, and the unreality, the nothingness, of evil.

Human philosophy has made God manlike. Christian Science makes man Godlike. The first is error; the last is Truth. Metaphysics is above physics, and matter does not enter into metaphysical premises or conclusions. Its categories rest on one basis; namely, the divine Mind. Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul. Metaphysical conclusions.

These ideas are perfectly real and tangible to spiritual consciousness, and they have this advantage over the objects and thoughts of material sense — that they are good and eternal.

The testimony of the material senses is neither absolute nor divine. I therefore plant myself unreservedly on the teachings of Jesus, of his Apostles, of the Prophets, and on the testimony of the Science of Mind. Other foundations there are none. All other systems — systems based wholly or partly on knowledge gained through the material senses — are reeds shaken by the wind, not houses built on the rock. Foundations.

The theories I combat are these: (1) that all is mat

ter; (2) that matter originates in Mind, and is as real as Mind, possessing intelligence and life. The first theory, that matter is everything, is quite as reasonable as the second, that Mind and matter co-exist and co-operate. One only of the following statements can be true: (1) that everything is matter; (2) that everything is Mind. Which one is it?

Rejected theories.

Matter and Mind are antagonistic, and both have not place and power. Only by understanding that there is but one Power, — not two powers, matter and Mind, — are correct and logical conclusions reached. Few deny that Intelligence apart from man, and which neither man nor matter has created, forms and governs the universe; and it is generally admitted that this Intelligence is the eternal Mind, or divine Principle.

The Prophets of old believed, but did not understand. They looked for something higher than the systems of their times; hence their foresight of Christ's coming, of the new dispensation of Truth. But even they knew not what would be the precise nature of the teaching and demonstration of God in His more infinite meanings, which were to reinstate harmony, destroy sin, sickness, and death, establish the definition of omnipotence, and maintain the Science of Spirit.

Prophetic ignorance.

The mission of Jesus confirmed prophecy, and explained the so-called miracles of olden time as natural demonstrations of the divine power, not yet understood. This established his claim to the Messiahship. In reply to John's inquiry, "Art thou he that should come?" he returned a brief affirmative by recounting his works, instead of referring to his

Messiahship.

doctrine, confident that this exhibition of the divine power to heal would fully answer that question to one who had prophesied the Messianic appearing. Hence his reply: "Go and show John again those things which ye do hear and see. The blind receive their sight, and the lame walk; . . . and blessed is he whosoever shall not be offended in me." In other words, he gave his benediction to whosoever should see that such effects, resulting from Mind, must prove the unity of God with the divine Principle which endues all with divine health. John's reply.

Jesus instructed his disciples to heal the sick through Mind, instead of matter. He knew that the philosophy, Science, and proof of Christianity were in Truth, casting out every kind of error.

In Latin the word rendered *disciple* signifies student; and the word indicates that the power of healing was not a supernatural gift to these learners, but the result of their cultivated spiritual understanding of the Divine Science which their Master displayed, by healing the sick and sinful. Hence the universal application of his saying: "Neither pray I for these alone, but for them also which shall believe on me [understand me] through their word." Discipleship.

Our Master said, "But the Comforter . . . shall teach you all things." When the Science of Christianity appears, it will lead you into all Truth. The Sermon on the Mount is the essence of this Science, and the eternal Life, not the death of Jesus, was its outcome. New Testament basis.

Those who are willing to leave their nets, or to cast them on the right side for Truth, have the opportunity

now, as aforetime, to learn and practise Christian healing. The Scriptures contain it. The spiritual import of the Word imparts this power. But, as Paul says, "How shall they hear without a preacher; and how shall they preach, except they be sent?" If sent, how shall they preach, convert, and heal multitudes, except the rabbis are willing?

Modern evangel.

The spiritual sense of Truth is assimilated when the heart grows honest, unselfish, loving, and meek. In the soil of an "honest and good heart" the seed must be sown; else it beareth not much fruit, for the swinish element in human hearts will uproot it. Jesus said: "Ye do err, not knowing the Scriptures." The spiritual sense of the Scripture brings out the Scientific sense, and is the "new tongue" referred to in the last chapter of Mark's Gospel.

Spirituality of Scripture.

Jesus' parable of the Sower shows the care of our Master not to impart to dull ears and gross hearts the spiritual teachings they could not accept. Reading their thoughts, he said: "Give not that which is holy unto dogs, neither cast ye your pearls before swine."

It is in the spiritualization of thought and Christianization of daily life, in contrast with the results of the ghastly farce of material existence, — of chastity and purity, in contrast with the downward tendencies and earthward gravitation of sensualism and impurity, — that the real attestation of the divine origin and operation of Science is to be found. Its triumphs are recorded in the destruction of error and evil, from which are propagated the dismal beliefs of sin, sickness, and death.

Spiritualized contrasts.

The invisible Principle of the universe must interpret it. God is the Principle of all that represents Him, and of all that really exists. Divine Science, as demonstrated by Jesus, alone reveals a natural and divine Principle in Science.

God the Principle, Truth immaterial.

Matter, and its claims to sin, sickness, and death, are contrary to God, and cannot emanate from God. There is no *material* Truth. The physical senses can take no cognizance of God and spiritual Truth. Human belief has sought out many inventions, but not one of them can solve the problem of Being, without the Principle of Divine Science. Deductions from material hypotheses are not Scientific. They differ from real Science in not being based on Mind.

Divine Science reverses the testimony of the material senses, and thus tears away the foundations of error. Hence the enmity between Science and the senses, and the impossibility of attaining perfect understanding, till the errors of sense are eliminated.

Elimination.

The so-called laws of matter and medical science have never made mortals whole, harmonious, and immortal. Man cannot be harmonious, if not governed by Soul. Hence the importance of understanding the Science of Being, which reveals the laws of spiritual existence.

God never ordained a material law to annul the spiritual law. If there were such a law, it would annul the supremacy of Mind and wisdom of the Creator. Jesus walked on the waves, fed the hungry, healed the sick, and raised the dead, in direct contradiction to material laws. His acts were the demonstration of Science, as against the false claims of material law.

Spiritual law the only law.

Science shows that material views, conflicting mortal

opinions and beliefs, at all times emit the odor of error; but this atmosphere cannot be destructive to morals and health when opposed promptly and persistently by Christian Science. Truth and Love antidote this mental miasma, and thus invigorate and sustain existence. Knowledge gained from matter, and through the material senses, is only an illusion of mortal mind, — the offspring of bodily sense, not of Soul, Spirit, — and symbolizes all that is evil and perishable. *Natural science*, as it is commonly called, is not really natural or Scientific, because it is deduced from the evidence of the physical senses. Ideas, on the contrary, are born of Spirit, and are not mere inferences drawn from material premises.

Material knowledge illusive.

The senses of Spirit abide in understanding, and they demonstrate Truth and Love. Hence Christianity, and the Science which expounds it, are based on spiritual understanding, and treat as nothing all the products of material sense. What we term the five physical senses are simply beliefs of mortal mind, which affirm that life, substance, and intelligence are material, instead of spiritual. These beliefs, and their products, constitute error, and this error opposes the Truth of Being.

Five senses physical.

Divine Science is absolute, and permits no half-way positions in learning a Principle, and establishing its rule by demonstration. The conventional firm, called matter and mind, God never formed. Unerring and eternal Mind destroys this imaginary copartnership, formed only to be destroyed, in a manner and at a period as yet unknown. This suppositional partnership is already obsolete; for matter, examined in the light of Christian Science, disappears.

Partnership.

Matter has no life to lose, and Spirit never dies. A copartnership of Mind with matter would ignore Mind. This shows that matter did not originate in immortal Spirit, and is not eternal. Therefore it is neither substantial, living, nor intelligent. The starting-point of Science is that God, Spirit, is supreme, and that there is no other might or Mind, — that God is Love, and therefore He is divine Principle. Starting-point.

To grasp the reality and order of Being in its Science, you must begin by reckoning God, Good, as the only Mind, Life, Substance, and Intelligence. Life, Truth, Love, Good, are not mere attributes of Deity, but the highest terms we can employ to express our thought of God. They admit of no degrees of comparison. Nothing can be wiser than Wisdom or truer than Truth. Life, Love, and Good have no superiors. Goodness is not equal to Good, which is the Principle of goodness. Truth cannot be truer than Truth, nor love higher than Love. The deific attributes.

Divine Metaphysics, as revealed to my understanding, shows me that all is Mind, and that Mind is God, omnipotence, omnipresence, omniscience, — *alias* all power, all presence, all Science. Hence all is in reality the manifestation of Mind. What God is.

All our merely human theories are destitute of Science. The true understanding of God is eternal. It robs the grave of victory. It takes away sin, and the delusion that there are other gods, other powers, such as disease, sin, and death, superior or contrary to the one omnipotent Good.

Truth, spiritually discerned, is Scientifically understood. It casts out error and heals the sick.

Having one God, one Mind, establishes the brotherhood of man, and fulfils the divine laws: "Thou shalt have no other gods before Me," and "Love thy neighbor as thyself." When these divine commands are understood they unfold the Principle of brotherhood, wherein one mind is not at war with another, but all have one Mind, one Soul, one God, one intelligent Source, in accordance with the Scriptural command: "Let this Mind be in you, which was also in Christ Jesus." Man and his Maker are correlated in Divine Science, and consciousness is cognizant only of the things of God.

Brotherhood.

The realization that all discord is unreal brings objects and thoughts into human view in their true light, and presents them as beautiful and immortal. Harmony in man is as real and immortal as in music. Discord is unreal and mortal.

Discord not real.

If God is admitted to be the only Mind and Life, there ceases to be any opportunity for sin and death. When we learn in Science how to be perfect, even as our Father in Heaven is perfect, thought will be turned into new and healthy channels, — towards the contemplation of things immortal, and away from materiality to the Principle of the universe, including man.

Perfection.

Belief and understanding never mingle. The latter destroys the former. Discord is the *nothingness* of Error. Harmony is the *somethingness* of Truth.

Nature and revelation inform us that like produces like. Divine Science gathers not grapes from thorns, or figs from thistles. Intelligence never produces non-intelligence; but matter is ever non-intelligent, and

therefore cannot spring from Intelligence. To all that is unlike unerring and eternal Mind, this Mind saith, "Thou shalt surely die;" and elsewhere the Scripture saith that dust returns to dust. The non-intelligent relapses into unreality. The Immortal never produces the mortal, and Good cannot result in evil. As God himself is Good and is Spirit, so goodness and spirituality must be immortal. Their opposites, evil and matter, are mortal error, and error is the opposite of Truth. If one is real, the other is unreal, and cannot be the outcome of God.

Like evolving like.

Natural history presents vegetables and animals as preserving their original species, like reproducing like. A mineral is not produced by a vegetable, nor a man by the brute. In reproduction, throughout the entire round of nature, the order of genus and species is preserved. This points to the spiritual Truth and Science of Being. Error relies upon a reversal of this order, asserts that Spirit produces matter, and consequently all the ills of flesh; and therefore that Good is the author of evil. These suppositions contradict even the order of natural science.

Reproduction.

The realm of the real is spiritual. The opposite of Spirit is matter, and the opposite of the real is the unreal, or material. Matter is an error of statement. This error in the premise leads to errors in the conclusion, in every statement into which it enters. Nothing we can say or believe regarding matter is true, except that matter is unreal, and is therefore a belief, which has its beginning and ending.

Errors in statement.

Is Spirit the source or creator of matter? Science reveals nothing in Spirit out of which to create matter.

Substance and supposition.

Science repudiates matter. Spirit is the only substance and consciousness recognized by Science. The senses oppose this; but there are no material senses, for matter has no sensation. To Spirit there is no matter; even as to Truth there is no error, and to Good no evil. It is a false supposition, the notion that there is real substance-matter, the opposite of Spirit. Spirit is God, and God is all; hence He can have no opposite.

That matter is substantial, or has life and sensation, is one of the false beliefs of mortals, and exists only in a suppositious mortal consciousness. Hence, as we approach Spirit and Truth, we lose the consciousness of matter. The admission that there can be material substance requires another admission,—namely, that matter is self-creative, self-existent, and therefore eternal. From this it would follow that there are two eternal causes, warring forever with each other; and yet we say that Spirit is supreme and omnipotent.

The belief of the eternity of matter contradicts the demonstration of Life as Spirit, and leads to the conclu-

Dust to dust.

sion that if man is material, he originated in dust and must return to it,—logic which would prove his annihilation.

All that we term sin, sickness, and death is comprised in a belief in matter. We define matter as error, be-

Substantial immateriality.

cause it is a false claim to life, substance, and intelligence. Matter, with its beliefs, cannot be substantial if Spirit is Substance. Which

ought to be substantial to us, — the erring, changing, and dying, the mutable and mortal, or the unerring, immutable, and immortal? A New Testament writer plainly describes faith, a quality of Mind, as "the *substance* of things hoped for."

The mortality of matter establishes the conclusion that matter never originates, never did originate, in the immortal, and is therefore not eternal Substance, Life, or Intelligence. Matter is therefore not created by Mind, or for the manifestation and support of Mind. Material mortality.

Ideas are tangible and real to immortal consciousness; and they have the advantage of being eternal. Spirit and matter cannot co-exist or co-operate; and one can no more create the other, than Truth can create error, or *vice versa*. Tangibility.

In proportion as the belief disappears that life and intelligence are in or of matter, the immortal facts of Being are seen, whose only Life, or Intelligence, is God. Spirit is reached only through the understanding and demonstration of Life and Truth and Love.

Every system of human philosophy, doctrine, and medicine is more or less infected with the pantheistic belief that there is mind in matter; but this belief contradicts alike revelation and right reasoning. A logical and Scientific conclusion is reached only through the knowledge that there are not two bases of life, matter and mind, but only one, — namely, Mind. Pantheistic tendencies.

Pantheism, starting from a material sense of God, seeks cause in effect, principle in its idea, and life and intelligence in matter.

Matter is unknown in the universe of Mind. Symbols and elements of discord and decay are not products of the perfect and eternal One. From the infinite light and harmony which are the abode of Spirit, only reflections of Good can come. Trees, plants, and flowers are ideas of Mind. Mind multiplies them, and the product can be only mental.

Symbolic limitation.

Finite belief can never do justice to Truth in any direction. It limits all things, and would compress Mind, which is infinite, beneath a skull-bone. Such belief can neither apprehend nor worship the Infinite, and seeks to divide the one Spirit into many, to accommodate its finite sense of the divisibility of soul and substance.

Through this error human belief comes to have "lords many and gods many." Moses declared, as Jehovah's first command of the Ten: "Thou shalt have no other gods before Me!" but behold the zeal of belief to establish the opposite error, of many deities. The argument of the serpent in the allegory, "I will make you as gods," urges, through every avenue, the belief that soul is in body, and that God, infinite Life, is in finite forms.

Gods many.

Rightly understood, instead of possessing a sentient material form, man has a sensationless body; and God, the Soul of man and of existence, is perpetual in His own individuality, harmony, and immortality, thus perpetuating these qualities in man.

Sensationless and sentient.

The only excuse for entertaining human opinions, and rejecting the Science of Being, is our mortal ignorance of Spirit, — ignorance which yields only to the under-

standing of Divine Science, whereby we enter into the kingdom of Truth on earth, and learn that Spirit is supreme, and matter but an error of belief. Spirit and matter no more commingle than light and darkness. When one appears, the other disappears.

Error alone presupposes man to be both mind and matter. Divine Science contradicts the corporeal senses, rebukes mental belief, and asks: What is the Ego, whence its origin, and what its destiny? The Ego-man is the reflection of the Ego-God, the image and likeness of perfect Mind, Spirit, Soul, Principle, and not of corporeality.

The Ego.

The one Ego, one Mind, or Spirit, called God, is infinite Spirit and infinite individuality, supplying all form and comeliness, which reflects divinity in individual man and things.

The mind supposed to exist in matter, or beneath a skull-bone, is a myth, a misconceived sense and false statement as to man and Mind. We shall all learn that sin and mortality are without any actual origin or rightful existence, when we put off the false sense for the true, and see that they have neither principle nor permanency. They are native nothingness, out of which error would simulate creation, through a man formed from dust instead of Deity.

False sense.

Divine Science does not put new wine into old bottles, Soul into matter, nor the Infinite into the finite. Our false views of matter perish as we grasp the facts of Spirit. The old belief must be cast out, or the new idea will be spilled, and the inspiration, which is to change our standpoints, will be lost. Now, as of old, Truth casts out error and heals the sick.

True idea.

The real Life, or Mind, and its opposite — the so-called material life — are figured by two geometrical symbols, a circle, or sphere, and a straight line. The circle represents the Infinite, without beginning or end; the straight line represents the finite, which has both beginning and end. The sphere represents self-existent and eternal individuality and Mind; the straight line, a belief in a self-existent and temporary material existence.

A sphere and line.

There is no inherent power in matter; for all that is material is a material, human, mortal thought, and is always governed by that thought.

Whatever indicates the opposite of God, or His absence, is only a mortal belief; and this belief is neither the Mind nor body of man, for it is not begotten of the Father. The rule of inversion infers from error its opposite, Truth; and Truth is the light which dispels error. As mortals begin to understand Spirit, they give up the belief that there is any true life outside of God.

Inversion.

Truth is the intelligence of immortal Mind. Error is the so-called intelligence of mortal mind.

The opposite symbols, above referred to, never unite in figure or fact. The straight line finds no abiding-place in a curve, and the curve finds no adjustment to the straight line. Matter has no place in Spirit, and Spirit has no place in matter. Truth has no home in error, and error has no foothold in Truth. Mind cannot pass into non-intelligence and matter, nor can non-intelligence become Soul. At no point can these opposites mingle or unite. Even though they seem to touch, one is still a curve, and the other remains a straight line.

Opposite symbols.

Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action. It is the same Life, Love, and Wisdom, "yesterday and to-day and forever." Matter and its beliefs — sin, sickness, and death — are states of mortal mind, which acts, reacts, and then comes to a stop. They are not facts of Mind. They are not ideas, but illusions. Principle is absolute. It admits of no beliefs, but rests upon understanding.

Source of all movement.

But what say prevalent theories? They insist that Life, or God, is one and the same with material life, so called. They speak of both Truth and error as *mind*, and of Good and evil as *spirit*. They claim that to be life which is but the objective state of material sense, — such as the structural life of the tree and of material man, — and deem it the manifestation of the one Life, God.

Structure and life.

This false belief as to what really constitutes life so detracts from God's character and nature, that the true sense of His power is lost to all who cling to this falsity. The Divine Principle, or Life, cannot be practically demonstrated in length of days, as it was by the Patriarchs, unless its Science be stated accurately. We must receive it in the understanding, and live it in daily life; and unless we so do we cannot teach Science, any more than we can teach and illustrate geometry by calling a curve a straight line, or calling a straight line a sphere.

Finiteness.

Are mentality, immortality, consciousness, resident in matter? It is not rational to say that Mind is infinite, but dwells in finiteness, in matter, or that matter is the medium of Mind.

If God is limited to man or matter, or if the Infinite could be circumscribed within the finite, God would then be corporeal, and unlimited Mind would seem to spring from a limited body; but this is an impossibility. Mind can have no starting-point, and return to no limit. It can never be in bonds, nor be fully manifested through corporeality.

Starting-point.

Can God create or accept such representatives of Himself as mortals, sin, sickness, and death? Can matter recognize Mind? Can Mind recognize matter? Can the Infinite know aught outside of Infinity? Can Deity be known through the material senses? Can these senses, which afford no direct evidence of God, give correct testimony as to infinite Life, Truth, and Love?

Recognition impossible.

The answer to all these questions must forever be in the negative.

The physical senses can afford no evidence of God. We can neither see Spirit through the eye, nor hear it through the ear; nor can we feel, taste, or smell Mind. Even the more subtile and misnamed material elements are beyond the cognizance of these senses, and are known only by certain effects commonly attributed to them.

Our physical insensibility to Spirit.

According to Christian Science the true senses of man are spiritual, emanating from Divine Mind. Thought passes from God to man, but no sensation or report comes back from body to Mind. The intercommunication is always between Mind and thought. Matter is not sentient, and cannot be really cognizant of good or of evil, of pleasure or pain. Man's individuality is not material. This Science of Being obtains not alone

hereafter, in what men call Paradise, but here and now; for it is the great fact of Being, for time and eternity.

What, then, is the material personality which suffers, sins, and dies? It is not man, the image and likeness of Truth, but man's counterfeit, the likeness of error, sin, sickness, and death. The unreal claim of mortal mind to be the true image of man's Maker is illustrated by the optical line of incidence, which takes always the opposite direction from the line of reflection.

The human counterfeit.

Is God a physical personality? Spirit is not physical, the idea that mind is within the cranium is a false conception of intelligence. The time has come for this finite conception of the Infinite, and a material body, as the seat of mind, to give place to a diviner sense of Mind and its manifestations, — to the better understanding that Science gives of the Supreme Being, or divine Principle, Life, Truth, Love.

Material misconceptions.

By interpreting God as a corporeal Saviour, but not as the saving Principle, we shall continue to seek salvation through pardon, and not through reform, and resort to matter, instead of Spirit, for the cure of the sick. As mortals reach, through knowledge of Christian Science, a higher platform, they will seek to learn, not from matter, but from divine Principle, how to demonstrate the Christ as the healing and saving power.

Salvation.

It is essential to understand, instead of believe, what relates most nearly to the happiness of Being. To seek Truth through belief in a human doctrine is not to understand the Infinite. We must not seek the immutable

and immortal through the finite, mutable, and mortal, and so depend upon belief instead of demonstration; for this is fatal to a knowledge of Science. The understanding of Truth gives real faith in it, and is better than all burnt offerings.

The Master said, "No man cometh unto the Father [the Principle of Being] but by me." Christ, the Truth and Life of man, reveals the divine Principle; for Christ said, "I am the Way, the Truth, and the Life." Physical causation was put aside, from first to last, by this original man, Jesus. He knew that divine Principle alone creates and governs the real.

Goodness and God.

In the Saxon tongue *good* was the term for God. The Scriptures declare all He made to be good, like Himself, — good in Principle and in idea. Therefore the spiritual universe is good, and reflects God as He is.

Divine thoughts.

God's thoughts are perfect and eternal, are Substance and Life. Imperfect and temporal thoughts are human, involving error; and since God, Spirit, is the only cause, they lack a divine cause. The temporal and material are not then creations of Spirit. They are but counterfeits of the spiritual and eternal. Such transitory thoughts are the antipodes of Truth; though (by the supposition of opposites) these errors must also say, "We are true." But this saying destroys itself.

Sin, sickness, and death are comprised in human material belief, and belong not to a divine Mind. They are without a real origin or existence. They have neither principle nor permanence, but belong, with all that is material and temporal, to the nothingness of error, which simulates the creations of Truth. All creations of Spirit

are eternal; but creations of dust must return to dust. Error supposes man to be both mental and material. Divine Science contradicts this postulate, and rebukes material sense.

We call the absence of Truth, *error*. Truth and error, to human apprehension, are opposites. In Science Truth is God, and God has no opposite. He is all; therefore error is unreal. Did God create error? No! "Doth a fountain send forth, at the same place, sweet waters and bitter?" God being everywhere and all-inclusive, how can He be absent, or suggest the absence of omnipotence? How can there be more than *all?*

Divine all.

Neither understanding nor Truth accompanies error; nor is error the offshoot of Mind. Evil calls itself something, when it is nothing. It saith, "I am man, but I am not the image and likeness of God;" whereas the Scriptures declare that man was made in God's likeness.

Mental offshoots.

Error is mortal belief, is illusion, without spiritual identity or principle, and has no real existence. The supposition that life, substance, and intelligence are *in* matter, or *of* it, is an error. Matter is neither a thing nor a person, but merely the objective representation of Spirit's opposite. The five material senses testify to truth and error as united in a mind both good and evil. Their false evidence must yield to Truth only, — to the recognition only of Spirit, and of a spiritual creation.

Error defined.

Truth cannot be contaminated by error. The statement that *Truth is real*, necessarily includes the correlated statement, that *error is unreal.*

The suppositional warfare between Truth and error is only the mental conflict between the testimony of the spiritual senses and the evidence of the material senses, and this warfare will continue till every question between them shall be settled through faith and the understanding of Love.

The great conflict.

Superstition and understanding can never combine. The latter destroys the former. Before the physical and moral effects of Christian Science are fully apprehended, the conflict between Truth and error, understanding and belief, Science and material sense, foreshadowed by the Prophets and inaugurated by Jesus, must be carried on to its end. The lightnings and thunderbolts of error must continue to burst and flash; but as the tumult dies away in the distance, the raindrops of divinity will refresh the earth.

The chief stones in the temple of Christian Science are to be found in the following postulates: that Life is God, Good, and not evil; that Soul is sinless not to be found in the body; that Spirit is not, and cannot be, material; that Life is not subject to death; that the real man has no consciousness of material life or death.

Stones in the temple.

Science reveals the glorious possibilities of man, unlimited by the mortal senses. The Christ-element in the Messiah made him the Way, Truth, and Life.

The Christ element.

In eternal Truth mortals lose what they have learned from error, and man's true existence as a child of God comes to light. Truth, demonstrated, is eternal Life. Mortal man can never rise from the temporal *débris* of error, belief in sin, sickness, and death, until he learns

that God is the only Life. The belief that life and sensation are in the body should be overcome by the understanding of what constitutes man, then the body will be immortal; and spirit will have overcome the flesh.

A wicked man is not the idea of God. He is little else than the expression of error. To suppose that hatred, envy, pride, hypocrisy, revenge, have life abiding in them, is a terrible mistake. Life and Life's idea, Truth and Truth's idea, never make men sick or sinful. Wickedness.

The fact that the Christ, or Truth, overcame and still overcomes death, proves the King of Terrors to be but a mortal belief, or error, which Truth destroys with the spiritual evidences of Life; and this shows that what appears to the senses to be death is but a mortal illusion; for to the real man and the real universe there is no death-process. Death but an illusion.

The belief that matter has life results, by the universal law of mortal mind, in a belief in death. So man, tree, and flower are supposed to die; but the fact remains, that God's universe is spiritual and immortal.

The spiritual fact and the material belief of things are opposites; but the spiritual is true, and therefore the material must be untrue. Life is not in matter, so that it cannot be said to pass out of it. Matter and death are but mortal illusions. Spirit, and all things spiritual, are the real and eternal. Spiritual offspring.

Man is not the offspring of flesh, but of Spirit, — of Life, not of death. Because Life is God, it must be eternal, self-existent, — the everlasting I AM, the Being who was and is and shall be, whom nothing can erase.

If the Principle, rule, and demonstration of Being are not in the least understood before what is termed death overtakes mortals, they will rise no higher in the scale of existence at that single point of experience; but will remain as material as before the transition, still seeking happiness through a material instead of through a spiritual sense of Life, and from selfish and inferior motives. That life or mind is finite and physical, and manifested through brain and nerves is false, hence Truth comes to destroy this error and its effects, namely, sickness, sin, and death. To the other, the spiritual class, relates the Scripture: "On such the second death hath no power."

Death no elevator.

If the change called *death* destroyed the belief in sin, sickness, and death, happiness would be won at the moment of dissolution, and be forever permanent; but this is not so. Perfection is gained only by degrees. They who are unrighteous shall be unrighteous still, until God's wisdom, through Divine Science, removes all their ignorance and sin.

Future suffering.

The sin and error which possess us at the instant of death do not cease at that event, but endure till the death of these errors. To be wholly spiritual, man must be sinless, and he becomes spiritual only when he reaches perfection. The murderer, though slain in the act, does not thereby forsake sin. He is no more spiritual for believing his body dead, and learning that his cruel mind is not dead. His thoughts are no purer until evil is disarmed by goodness. His body is as material as his mind, and *vice versa*.

Sinlessness.

The suppositions that sin is pardoned while unforsaken, that happiness can be genuine in the midst of

sin, that the so-called death of the body frees from sin, and that God's pardon is aught but the destruction of sin, — these are grave mistakes. We know that all will be changed "in the twinkling of an eye," when the last trump shall sound; but this last call of Wisdom cannot come till mortals have already yielded to each lesser call in the growth of Christian character. Mortals need not fancy that belief in the experience of death will awaken them to glorified Being.

Death-changes.

Universal salvation rests on progression and probation, and is unattainable without them. Heaven is not a locality, but a state in which Mind, and all the manifestations of Mind, are harmonious and immortal, because sin is destroyed, and man is found having no righteousness of his own, but in possession, like Paul and his followers, of "the Mind of the Lord."

Salvation and probation.

"In the place where the tree falleth, there it shall be." So we read in Ecclesiastes. This text has been transformed into the popular proverb, "As the tree falls, so it must lie." As man falleth asleep, so shall he awake. As death findeth mortal man, so shall he be after death, until probation and growth shall effect the needful change. Mind never becomes dust. No resurrection from the grave awaits Mind, for the grave has no power over Mind.

No final judgment awaits mortals; for the judgment-day of Wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error. As for spiritual error there is none.

Judgment.

When the last mortal fault is destroyed, then the final trump will sound which ends the battle of Truth with error and mortality; but of "that day and hour, no man knoweth." Here prophecy pauses. Divine Science alone can compass the heights and depths of Being, and reveal God.

Victory.

Truth will be to us "the resurrection and the Life" only when it destroys all error, and the belief that Mind, the only immortality of man, can be fettered by the body, and Life be controlled by death. Erring, sinful, sick, and dying men are not the likenesses of perfect and eternal Mind.

Primitive error.

Matter is the primitive belief of mortal mind, because this so-called mind has no cognizance of Spirit. To mortal mind, matter is substantial, and evil is good. The senses of mortal mind are material, and its consciousness is dependent on material sense.

Jesus, explaining the origin of material man and mortal mind, said: "Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father, the Devil [evil], and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the Truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar, and the father of it."

This depraved mortality, misnamed *mind*, must become extinct, and so man would be annihilated, were it not for the spiritual man's indissoluble connection with God, which Jesus brought to light. In his resurrection and ascension he showed that a mortal man is not the real essence of manhood;

Ascension.

and this unreal mortality disappears in presence of the reality.

Electricity is not a vital fluid, but the least material form of illusive consciousness, — the material mindlessness, which forms no link between matter and Mind, and destroys itself. Matter and mortal mind are different strata of human belief. The grosser substratum is named *matter*. The more ethereal is called *human*, or *mortal mind*, and is the illusion that is called mind in matter. Hence it has neither intelligence nor power. Both strata are false presentations of man. Electricity.

This human mind has neither gases nor forces, whereby to counterfeit the spiritual forces of divine Mind, whose potency is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal facts. Electricity is some of the nonsense of error, which ever counterfeits the true essence of eternal Truth, — the great difference being that the former is unreal and the latter is real.

The vapid fury of mortal mind, expressed in earthquake, wind, wave, lightning, fire, bestial ferocity, shows this so-called mind to be self-destructive. They counterfeit divine justice, and are called, in the Scriptures, "the anger of the Lord." Really they signify His justice, in the self-destruction of error, and point to its opposite, the strength and permanency of Truth, whose supremacy is ever asserting itself. Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, Good, and the nothingness of evil. The counterfeit forces.

The five physical senses are the avenues and instru-

ments of human error, which correspond with it. These senses indicate the common human belief, — namely, that life, substance, and intelligence are a unison of matter with spirit. This is Pantheism, and carries within itself the seeds of all error.

Instruments of error.

If man is both mind and matter, the loss of one finger would take away some quality and quantity of the man; for matter and man would be one.

What is wrongly termed *mind* sees only what it believes, and believes only what it sees, — what the material senses declare. This mortal belief, misnamed *man*, says: "Matter has intelligence and sensation. Nerves feel. Brain thinks and sins. The stomach can make a man cross. Injury can cripple and matter kill." This verdict of the so-called material senses victimizes mortals, taught, as they are by physiology and pathology, to revere these mortal testimonies, which are destroyed by Truth, through spiritual sense and understanding.

Mortal verdict.

The lines of demarcation between immortal man, representing Spirit, and mortal man, representing the error that life and intelligence are in matter, show the pleasures and pains of matter to be myths, and human belief in them to be the father of mythology, wherein matter is represented as divided into intelligent gods. Man's genuine selfhood is recognizable only in what is good and true; for man is not the offspring of flesh, but of Spirit.

Mythical pleasure.

The inebriate believes there is pleasure in intoxication. The thief believes he gains something by stealing, and the hypocrite that he is hiding himself. The

Science of Mind corrects such mistakes, as Truth demonstrates the falsity of error.

The belief that a severed limb is aching in the old location, when the sensation is believed to be in nerves which are no longer there, is an added proof of the unreliability of physical testimony. Severed members.

God creates and governs the universe, including man. The universe is filled with spiritual ideas, which He evolves, and they are obedient to the Mind which makes them. Mortal mind transforms the spiritual into the material, and must give back the original, if it would escape from the mortality which follows its error. Mortals are not like immortals, created in God's own image; but infinite Spirit is everywhere, and false consciousness will at last disappear, and the true sense of Being, real, perfect, and forever intact, will appear. Immortals.

The manifestation of God through mortals is as light passing through the window-pane. The light and glass never mingle, only the glass is less opaque than the walls. The mortal mind through which Truth appears most vividly is that one which has lost much materiality, error, in order to become a better transparency for Truth. Then, like a cloud melting into thin vapor, it no longer hides the light. Transparency.

All that is called mortal thought is made up of error. The theoretical mind is matter, named *brain*, or *material consciousness*, the exact opposite of real Mind, or Spirit. Brainology teaches that mortals are created to suffer and die. It further teaches that when man is dead, the immortal Principle, or Soul, is resurrected from death and mortality. Thus error Brainology.

theorizes that spirit is born of matter and returns to matter, and has a resurrection from dust; whereas Science unfolds the eternal verity, — that man and angels are spiritual reflections of God.

Progress is born of experience. It is the ripening of mortal man, through which the mortal is dropped for the immortal. Either here or hereafter, suffering or Science must destroy all illusions about life and mind, and annihilate material sense and self. The old man, with his deeds, must be put off. Nothing sensual or sinful is immortal. The death of a false material sense and of sin, not the death of organic matter, is what reveals man, and Life, harmonious, real, and eternal.

Purgation.

The so-called pleasures and pains of material sense perish; and they must go out under the blaze of Truth, spiritual sense, and the actuality of Being. Mortal belief must, through Science or suffering, lose all satisfaction in error and sin, in order to part with them.

Purification.

Whether mortals will learn this here or hereafter, and how long they will suffer the pangs of fiery destruction, depends upon the tenacity of error.

The knowledge obtained only from the corporeal senses leads to sin and death. When the testimony of Spirit and matter, Truth and error, seem to commingle, they rest upon foundations which time is wearing away. Mortal mind judges by the evidence from the material senses, until Science obliterates this false testimony. An improved belief is one step out of error, and aids in understanding the situation in Christian Science.

Mixed testimony.

Human belief is an autocrat, though not deserving its power. It says to mortals, "You are wretched!" and they become so; and nothing can change this state, until the belief changes. Human belief says, "You are happy!" and mortals are so; and no circumstance can alter the situation, until the belief on this subject changes. Human belief says to mortals, "You are sick!" and this belief manifests itself as sickness. It is as necessary for a health-illusion, as for an illusion of sickness, to be instructed out of itself, into the understanding of what constitutes health; for a change in either belief affects the physical condition.

Belief an autocrat.

Erroneous belief is mental self-mesmerism. Change the belief, and that disappears which before seemed to it real; and whatever is accepted, in place of the forsaken belief, now seems real. The only fact concerning any belief is, that it is neither Scientific nor eternal, but subject to change and dissolution.

Self-mesmerism.

Faith is higher and more spiritual than belief. It is a chrysalis state of human thought, wherein spiritual evidence, contradicting the testimony of material senses, begins to appear, and Truth, the ever-present, is becoming understood. Belief has its degrees of comparison. Some beliefs are better than others. Beliefs in Truth are better than beliefs in error, but no human beliefs are founded on the divine rock. They can be shaken; and until belief becomes faith, and faith becomes understanding, thought has little relation to the actual.

Faith higher than belief.

A belief fulfils the illusive conditions of belief. Sickness, sin, and death are the realities of human belief.

Life, Truth, and Love are the realities of Spirit, which dawn in faith, and glow full-orbed in the understanding.

Sunshine and cloud.

As a cloud hides the sun it cannot extinguish, so false belief silences for a while the voice of immutable harmony; but it cannot destroy Science armed with faith, hope, and understanding.

What is termed material sense can only report lies about Being, whereas spiritual sense can only bear witness to the Truth. To material sense the falsehood is the fact, until this sense is corrected by Christian Science.

Truth's witness.

Spiritual sense, contradicting the material senses, involves intuition, hope, faith, understanding, fruition, reality. Material sense involves the belief that mind is in matter. This human belief, alternating between a sense of pleasure and pain, between hope and fear, between life and death, never reaches beyond the boundary of the mortal, or the unreal. When the real is attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat. Spiritual ideas, like numbers and notes, start from Principle, and admit no materialistic beliefs concerning them. Spiritual ideas lead up to their divine origin, God, and the spiritual senses.

Angels are not etherealized human beings, evolving animal qualities in their wings; but they are celestial visitants, flying on spiritual, not material, pinions. They are pure thoughts from God, winged with Truth and Love, no matter what their individualism may be. Human conjecture confers upon them its own forms of thought, marked with superstitious outlines, making them human creatures with sug-

Thought-angels.

gestive pinions; but this is only fancy. It has behind it no more reality than has the sculptor's thought when he carves his statue of Liberty, which embodies his conception of an unseen quality or condition, but which has no physical antecedent reality, save in the artist's own observation and "chambers of imagery."

Our angelic messengers.

My angels are exalted thoughts, appearing at the door of some sepulchre, where human belief has buried its fondest earthly hopes. With white fingers they point upward to a new and glorified trust, a higher ideal of Life and its joys. Angels are God's impartations to man, — not *messengers*, or persons, but *messages* of the true idea of divinity, flowing into humanity. These upward-soaring thoughts never lead mortals toward self or sin, but guide them to the Principle of all Good, whither every pure and uplifting aspiration tends. We should give earnest heed to these spiritual guides. Then they will tarry with us, and we shall be found entertaining "angels unawares."

Knowledge and Truth.

Knowledge gained from material sense is figuratively represented in Scripture as a tree, bearing the fruits of sin, sickness, and death. Ought we not then to judge this knowledge, thus obtained, to be untrue and dangerous, since "the tree is known by its fruits"?

Truth never destroys its own idea. It is the Substance, which cannot destroy its own reflection. Corporeal sense, or error, may hide Truth, health, harmony, and Science, as the mist obscures the sun or the mountain; but Science, the sunshine of Truth, will melt away the shadow, and reveal the celestial peaks.

If man were solely a creature of the material senses, he would have no eternal Principle, and would be mutable and mortal. Human logic is awry when it attempts to draw correct spiritual conclusions of life from matter. Finite sense has no true appreciation of infinite Principle, — God, — or of His infinite idea, or reflection, — man. The mirage, which makes trees and cities seem to be where they are not, illustrates the illusion of material man, who is not found in the image of God.

New man.

So far as the Scientific statement of Being is understood, it can be proven ; and the true reflection of God — the real man, or the *new* man (as Paul has it) — will be brought to light.

The temporal and unreal never touch the eternal and real. The mutable and imperfect never touch the immutable and perfect. The inharmonious and self-destructive never touch the harmonious and self-existing. These opposites are the tares and wheat, which never really mingle, though (to mortal sight) they grow side by side until the harvest. In the harvest, Science separates the wheat from the tares, through the realization of God as ever present, and of man as reflecting the divine likeness.

The tares and wheat.

Spirit is God, or Soul. Soul, or Spirit, is not within a cranium or in matter. If it were so, God would have but one representative, that is, man, and man would be identical with God. The theory that soul, or spirit, dwells in matter is taught by theologians and physicians. This theory is pantheistic. Man reflects and expresses the divine Substance, or Mind ; but God is not in His reflection, any more than

The divine reflection.

man is in the mirror which reflects his image, or the sun is in the ray of light which goes out from it. God is seen only in that which reflects Good, Life, Truth, Love, — yea, which manifests all God's attributes and power, even as the human likeness, thrown upon the mirror, repeats precisely the looks and actions of the object in front of it.

Few persons comprehend what Science means by the word *reflection*. To himself, mortal and material man seems to be substantial; but this is mere belief, or a false view of substance, and involves error.

On the other hand, the immortal and spiritual man is really substantial, and reflects the divine Substance, or Good, which mortals hope for. He reflects divine Life, Truth, and Love, which constitute the only real and eternal entity. This reflection is transcendental, only because the spiritual man's substantiality transcends mortal vision, and is revealed only through divine Science.

As God is Substance, and man also is the offspring of Substance, being made in the divine image and likeness, man should wish for, and in reality has the substance of Good. The belief that man has any other substance, or mind, is not spiritual. Mortal man seems to himself to be substance, but man is "image." Delusion arises from the false testimony of material sense, which, from a supposed standpoint outside the focal distance of infinite Spirit, presents an inverted image of Mind and Substance, with everything turned upside down.

Inverted images.

This falsity presupposes soul to be an unsubstantial dweller in material forms, and spirit and substance to

be material instead of immaterial. Immortality is not bounded by mortality. Infinity is not compassed by finiteness. Principle is not to be found in fragmentary ideas.

Denials.

Mortal body and material man are delusions which spiritual understanding and Science explain. Yet the identity of the real man is not lost, but found, through this explanation; for the conscious infinitude of existence is thereby discerned, and remains unchanged. That man should lose aught, when he has all, is impossible. The notion that mind is in matter, and in the pleasures and pains, the sin, sickness, and death of matter, is a mortal belief; and this belief is all that will ever be lost.

Identity not lost.

Continuing our definition of *man*, let us remember that the harmonious and immortal man has existed forever, and is always beyond and above the mortal illusion of any life, substance, and intelligence as existent in matter. This statement is based on fact, not fable. The Science of Being reveals man as perfect, even as the Father is perfect; because the Soul, or Mind, of man is God, the divine Principle of all being, and the real man is governed by this Soul, instead of sense, by the law of Spirit, not of matter.

Definition of man.

God is Love. He is therefore divine Principle, and man is God's image and likeness. His true consciousness is therefore in the mental, not the bodily likeness. Indeed, the body presents no proper likeness of divinity, though mortal mind would fain have us so believe.

Even in Christian Science, reproduction, by Spirit's individual ideas, is but the reflection of the creative

power of the Principle underlying those ideas. The reflection, through mental propagation, of the multitudinous forms of Mind which people the realm of the real, is controlled by Mind, which is their Principle. This multiplication comes from no power of propagation in themselves or in matter. Propagation.

The minutiæ and grandeur of lesser individualities reflect the one divine Individuality. They are comprehended in Soul and formed by Spirit, not by material sensation. Whatever reflects Life, Truth, and Love is spiritually conceived and brought forth. All the vanity of the ages can never make both these contradictions true. Divine Science lays the axe at the root of the illusion that life, or mind, is in the material body; and it will eventually destroy this illusion, through the self-destruction of all error, and a beatified understanding of the Science of Life, which overcomes death.

A decided error is the belief that pain and pleasure, life and death, holiness and unholiness, mingle in man; and that mortal, material man is the likeness of God. Error defined.

God, without the image and likeness of Himself, would be a nonentity, or Mind unexpressed. God would be without a witness or proof of His own nature. Spiritual man is the idea of God, an idea which cannot be lost, or separated from its divine Principle. When the evidence before the material senses yielded to spiritual sense, the apostle declared that nothing could alienate him from God, from the sweet sense and presence of Life and Truth. Nonentity.

It is ignorance and belief alone, based on a material view of things, which hide spiritual beauty and goodness.

Understanding this, Paul said: "Neither life nor death, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God." This is the doctrine of Divine Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not the master of joy; that Good can never produce evil, nor Life result in death. The perfect man — governed by God, his perfect Principle — has immortality, sinlessness, and everlasting bliss.

Inseparable spirituality.

Harmony is produced by its Principle, is controlled by it, and abides with it. Divine Principle is the Life of man. His happiness is not, therefore, at the disposal of physical sense. Truth is not contaminated by error. Harmony in man is as beautiful as in music, and discord is unnatural and repellent.

Man and his music.

The principle of music governs tones. If mortals caught harmony through the ear — a material sense — they would lose it again, if time or accident robbed them of hearing. To be master of chords and discords, musical science must be understood. Left to the decisions of material sense, music is liable to be misapprehended, and run into confusion. Controlled by belief, instead of understanding, it is, must be, imperfectly expressed. So man, not understanding Science, — thrusting aside his divine Principle as incomprehensible, — is abandoned to conjectures, left in the hands of ignorance, placed at the disposal of illusions, subjected to the same material sense which creates discord. A discontented, discordant mortal is no more a *man* than discord is music.

A picture in the camera, or a face reflected in the mirror, is not the original, though resembling it. Man, in the likeness of his Maker, reflects the central light of Being, the invisible God. As there is no corporeality in the mirrored form, which is but a reflection, so man, like all things else, belongs to God, and his Life is in the Principle above him, not in man's own body. Human reflection.

Gender also is a quality, a characteristic of mind, not of matter. Man is not a creator, though he reflects Mind's creations, which constitute the underlying reality of Science. "Then answered Jesus and said unto them: Verily, verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever He doeth, these also doeth the Son likewise." Gender.

The inverted images presented by the senses, the deflections of matter, as opposed to the Science of spiritual reflection, are all unlike Spirit. In the illusion of life that is here to-day and gone to-morrow, man would be wholly mortal, were it not that Love, the divine Principle gained through Divine Science, destroys all error and brings Immortality to light. Because man is the reflection of his Maker, he is not subject to birth, growth, maturity, decay. These mortal dreams are of human origin, not divine. Inverted images.

The Sadducees reasoned falsely about the resurrection; but not so blindly as the Pharisees, who believed error to be as immortal as Truth. The Pharisees thought they could raise the spiritual from the material. They would first make life result in death, and then resort to death to reproduce spiritual Jewish views.

life. Jesus taught them how death was to be overcome by spiritual Life, and demonstrated this beyond cavil.

Life demonstrates Life. The immortality of Soul makes man immortal. If God, who is the Soul of man, were parted for a moment from His reflection, man, during that moment there would be no divinity reflected. The Ego would be unexpressed, and the Father would be childless, — no Father.

Divinity childless.

If Soul and its representative, man, unite only for a period, to be then separated, as by a law of divorce, to be brought together again at some uncertain future time, and in a manner unknown, — and this is the general religious opinion of mankind, — we are left without a rational proof of immortality. But man cannot be separated for an instant from God, whom he reflects. Science proves man's existence to be intact.

The myriad forms of mortal thought, made manifest as matter, are not more distinct or real to the material senses than are the Soul-created forms to spiritual sense, wherein Life is permanent. Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle, Life and its idea, — the universe, present and eternal.

Thought-forms.

Is God's man, spiritually created, material and mortal? Did he originate in nothingness and dust, and spring from matter instead of Spirit? The parent of all human discord was the Adam-dream, the deep sleep, oblivion, and illusion, portrayed in the illusion that life and intelligence originate from and pass into matter. This pantheistic error, first called the

Reptilian demand.

serpent, insists still upon the opposite of Truth, saying, "I will make you as gods;" that is, I will make error itself to be as real and eternal as Truth.

Error affirms itself in mind, and declares that there is more than one Mind. Error says: There shall be lords and gods many. I declare that God makes minds and spirits, and makes them both evil and good. Truth shall change sides, and be the opposite of Spirit. I will put spirit into what I call matter, and it shall seem to have life, as much as God, Spirit, who *is* Life.

This error has led to bad results. Its life is found to be not Life, but only a transient sense of existence, which ends in death. Error charges its lie to Truth, and says: The Lord knows it. He has made man mortal and material, out of matter instead of Spirit. Thus error partakes of its own evil, and utters its Amen. If we regard mind as both good and evil, every supposed material pain and pleasure seems normal, a portion of God's plan of creation, and weighs against our course Spiritward. Bad results.

When the divine Mind made man, that Mind gave him dominion over all the earth. He was not created from a material basis, or bidden to obey material laws which Spirit never made. His government is in the higher law of Mind, in spiritual statutes. Higher statutes.

Above error's awful din, blackness, and void, the voice of Truth still calls: "Adam, where art thou? Consciousness, where art thou? Art thou dwelling in the belief that Mind is in matter, and that evil is mind? or art thou in the living faith that there can be no other mind but God, and keeping His The great question.

commandment?" Until the lesson is learned that God is the only Mind governing man, mortal belief will be afraid, as it was in the beginning, and will hide from the demand, "Where art thou?" This awful demand, "Adam, where art thou?" is met with the admission, from the head, heart, stomach, blood, nerves: Lo, here am I, looking for happiness and life in the body, but finding only an illusion of pleasure, pain, sin, sickness, and death.

The Soul-inspired Patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man.

Wrestling of Jacob.

Jacob was *alone*, wrestling with error, — struggling with a mortal sense of life, substance, and intelligence as existent in matter, with its false pleasures and pains, — when an angel, a message from Truth and Love, appeared to him, and smote the sinew, or strength, of his error, till it became powerless; and thereby Truth, being understood, gave him spiritual strength in this Peniel of Divine Science. Then said the spiritual evangel: "Let me go, for the day breaketh;" that is, The light of Truth and Love dawns upon thee; but the Patriarch, perceiving his own error and need of help, did not loosen his hold upon this glorious light until his nature was transformed. When Jacob was asked, "What is thy name?" he straightway answered; and then his name was changed to Israel, for "as a prince" had he prevailed, and had "power with God and with men." Then Jacob questioned his deliverer, "What is *thy* name?" but this appellation was nameless and withheld, for the messenger was not a corporeal being, but an incorporeal impartation of God to man, which, to use

the word of the Psalmist, *restored* his Soul, — gave him the true sense of Being, and rebuked his material sense.

The result of his struggle thus appeared. He had conquered material error with the understanding of Spirit and spiritual power. This changed the man. He was no longer called Jacob, but Israel, — a Prince of God, or a Soldier of God, who had fought a good fight. He was to become the father of those who followed his demonstration of the power of Spirit over the material senses, through earnest striving; and the children of earth who followed his example were to be called the Children of Israel, until the Messiah should rename them. If these children should go astray, and forget that Life is God, Good, and Good is not in elements which are the opposite of Spirit, and thus lose the divine power which heals the sick and sinful, they were to be brought back through great tribulation, and led to deny material sense, even as the Gospel teaches.

New name.

The Science of Being shows it to be impossible for infinite Soul to be in a finite body, and man to be a separate intelligence from his Maker. It is a self-evident error that there can be such a reality as organic animal or vegetable life, when it always ends in death; for Life is never for a moment extinct, is never structural or organic, and is never absorbed or limited by its own formations.

Oneness with God.

The artist is not in his painting. The picture is his thought evolved. The human belief fancies that it delineates thought on matter; but what is matter? Did it exist prior to thought? Matter is made up of supposititious mortal mind-force, but

The painter and potter.

all might is divine Mind. Thought will finally be understood and seen in all form, substance, and color, but without material accompaniments. The potter is not in the clay; else the clay would have power over the potter. God is His own infinite Mind, and governs all.

Immortal axis.

Day may decline and shadows fall, but darkness flees when the earth has again turned upon its axis. The sun is not affected by the revolution of the earth. So Science reveals Soul as God, untouched by sin and death, as the central Life and Intelligence, around which circle harmoniously all things in the systems of Mind.

Soul imperishable.

Soul changeth not. We are commonly taught that there is a human soul which sins, and is lost spiritually, — that soul may be lost, and yet is immortal. If Soul could sin, Spirit would be material instead of spiritual. It is the thought, or motive, of material sense which sins. If Soul sinned, Soul would die. Sin is the element of self-destruction, and spiritual death is oblivion. Then the annihilation of Spirit would be inevitable. The only Life is Spirit, and if Spirit loses Life as God, Spirit hath no other existence, and would become nothingness.

Soul, or Mind, is not seen by a corporeal sense, because it is Spirit, which physical sight cannot discern. There is neither growth, maturity, nor decay in Soul. These errors are the mutations of sense, the varying clouds of mortal belief, which hide the Truth of Being.

What is termed *mortal mind*, or *evil spirit*, — erring, sinning, and dependent on matter for manifestation and life, — is not Mind. All that Mind is, or hath made, is good, and He made all; hence there is no evil.

Soul is immortal because it is Spirit, with no element of self-destruction. Is man lost spiritually? No, he can only be lost materially. All sin is of the flesh. It cannot be spiritual. Sin exists only so long as the material illusion remains. It is the sense of sin, and not the sinful soul, which must be lost.

Sin fleshly.

Through false estimates of soul as dwelling in sense, and mind as dwelling in matter, belief strays into a sense of temporary loss or absence of soul. This state of error is the mortal dream of life and substance as existent in matter, and is directly opposite to the immortal reality of Being. So long as we believe that soul can sin, or that immortal Soul is in mortal body, we can never understand the Science of Being. When humanity does understand this Science, it will become the law of Life to man, — even the higher law of Soul, which prevails over material sense, through harmony and immortality.

Soul impeccable.

The objects cognized by the physical senses have not the reality of Substance. They are only what mortal belief calls them. As mortals lay off a false sense of life, substance, and intelligence, — matter, sin, and mortality lose all supposed consciousness or claim to life or existence. But the spiritual, eternal man is not touched by these phases of mortality.

How true it is that whatever is learned through material sense must be lost because it is reversed by the facts of Science. That which material sense deems shadow is found to be Substance. What it deems substantial becomes nothingness, when the sense-dreams vanish, and reality appears.

Sense-dreams.

The senses look on a corpse, not as man, but simply as matter. Men say, "The body is dead;" but this death is the departure of a mortal mind, and not of matter. The matter is there still. The consent of that mortal mind to depart occasions its departure; yet you say that matter has died.

Foolish ecstacies.

People go into ecstasies over the idea of a corporeal Jehovah, though with scarcely a spark of love in their hearts; yet God *is* Love, and without God, immortality cannot appear. Mortals try to believe without understanding Truth, yet God *is* Truth. Mortals claim that man must die, when his divine Principle is ever-present Life. Mortals believe in a finitely human God; when God is Love, that must be demonstrated.

Shallow theories.

Our theories are based on finite premises, which cannot penetrate beyond matter. A limited sense of God and of man's capabilities necessarily limits faith and hinders understanding. It divides faith and understanding between matter and Spirit, the finite and the Infinite, and so turns away from the Infinite and healing Principle to the inanimate drug.

The one anointed.

Jesus' spiritual origin, and his demonstration of divine Principle, richly endowed him, and entitled him to sonship in Science. He was the son of a virgin. The term Christ Jesus, or Jesus the Christ (to give the full and proper translation of the Greek), may be rendered "Jesus the anointed," — Jesus the God-crowned, or the divinely royal man; as it is said of him in the first chapter of Hebrews:

> Therefore God, even thy God, hath anointed thee
> With the oil of gladness above thy fellows.

To this agrees another passage in the same chapter, which refers to the Son as "the brightness of His [God's] glory, and the express [expressed] image of His personality [infinite Mind]." It is noteworthy that the phrase *express image*, in the Common Version, is, in the Greek Testament, *character*. Using this word in its higher meaning, we may assume that the author of this remarkable epistle regarded Christ as the Son of God, the royal reflection of the Infinite; and the cause given for the exaltation of Jesus, Mary's son, was that he "loved righteousness and hated iniquity." The passage is made even clearer in the translation of the late George R. Noyes, D.D., "Who, being a brightness from His glory, and an image of His Being."

Jesus of Nazareth was the most Scientific man that ever trod the globe. He plunged beneath the material surface of things, and found their spiritual cause. To accommodate himself to immature ideas of spiritual power, — for spirituality was possessed only in a limited degree, even by his disciples, — Jesus called the body, which by this power he raised from the grave, "flesh and bones." To show that the Substance of himself was Spirit, and the body no more perfect because of death, and no less material until the Ascension (his further spiritual exaltation) made it so, he waited until the mortal, or fleshly, sense had relinquished the belief of substance-matter, and spiritual sense had quenched all earthly yearnings. Thus he found the eternal Ego, and proved that he and the Father were inseparable as Principle and Idea. Then it was that our Master gained the solution of Being, demonstrating the existence of but one Mind, without a second or equal.

Jesus the Scientist.

The Jews, who sought to kill this man of God, showed plainly that their material views were the parents of their wicked deeds. When Jesus spake of reproducing his body, — knowing, as he did, that Mind was the builder, — and said, "Though you destroy this temple, yet will I build it again," they thought he referred to their material Temple, instead of his body To such materialists, Spirit, or God, seemed a spectre, unseen and unfamiliar; and the body, which they laid in a sepulchre, seemed to be substance. This materialism lost sight of the true Jesus; but the faithful Mary saw him, and he presented to her, more than ever before, the true idea of Life and Substance.

The bodily resurrection.

Because of mortals' material and sinful belief, the spiritual Jesus was imperceptible to them. The higher his demonstration of Divine Science carried the problem of Being, and the more distinctly he uttered the demands of its Principle, Truth, and Love, the more odious he became to sinners, and to those depending on doctrines and material laws, to save them from sin and sickness, and submissive to death as the inevitable law of matter. Jesus proved them wrong by his resurrection, and said: "Whosoever liveth, and believeth in me, shall never die."

That saying of our Master, "I and my Father are one," separated him from the scholastic theology of the rabbis. His better understanding of God was a rebuke to them. He knew of but one Mind, and laid no claim to any other. He knew that the Ego was Mind, instead of body, — that matter, sin, and evil were not Mind; and his understanding of this Divine Science brought upon him the anathemas of the world.

Hebrew theology.

The opposite and false views of the people hid from their eyes Christ's sonship with God. They could not discern his spiritual existence. Their carnal minds were at enmity with it. Their thoughts were filled with mortal error, instead of God's spiritual idea as presented by Christ Jesus. The likeness of God we lose sight of through sin, which beclouds the spiritual sense of Truth; and we only regain this likeness when we subdue sin, and regain man's heritage, and the liberty of the sons of God. The true sonship.

Jesus' spiritual origin and understanding enabled him to demonstrate the facts of Being, — to prove, irrefutably, how spiritual Truth destroys material error, heals sickness, and overcomes death. The divine conception of Jesus pointed to this Truth, and presented an illustration of creation. The history of Jesus shows him to have been more spiritual than all other earthly personalities. Immaculate conception.

Wearing in part a human form (that is, as it seemed to mortal view), being conceived by a human mother, Jesus was the mediator between Spirit and the flesh, between Truth and error. Explaining and demonstrating the way of Divine Science, he became the way of salvation to all who accepted his word, that mortals might learn of him and escape from evil. The true man being linked by Science to his Maker, mortals need only turn from sin, and lose sight of material selfhood, to find the real man and his relation to God, and recognize the divine sonship. Christ was manifested through Jesus to prove the power of Spirit over the flesh, — to show that Truth is made manifest upon the human mind and body, healing sickness and sin. Mediatorship.

Jesus presented this true idea of God. Hence the warfare between this spiritual idea and perfunctory religion, between spiritual clear-sightedness and the blindness of popular belief, which led to the conclusion that the spiritual idea could be killed by crucifying the flesh. The Christ-idea, or the Christ-man, rose higher to human view because of the crucifixion, and thus proved that Truth was the master of death. Christ represented the indestructible man, whom Spirit creates, constitutes, and governs. Thus he illustrated that blending with the Maker which gives man dominion over all the earth.

Spirituality indelible.

The idea of God, presented by Jesus, was scourged in person and rejected in Principle; and man was accounted a criminal who could prove God's powerful reality by healing the sick, casting out error, spiritualizing materialistic beliefs, raising the dead, — dead in trespasses and sins, resting on the basis of matter, and blind to the perception of Spirit, or Truth.

Spiritual deadness.

He uttered things which had been "secret from the foundation of the world," — ever since knowledge usurped the throne of the creative Principle, and insisted on the might of matter, the force of falsity, the insignificance of spirit, and proclaimed an anthropomorphic God.

Whosoever lives the life of Jesus, in this century, declares the reality of Christian Science, and will drink most deeply of his Master's cup. Resistance to Truth will haunt his steps, and he will incur the hatred of error, till "Wisdom is justified of her children." These blessed benedictions rest upon Jesus'

The cup and crown.

followers: "If the world hate you, ye know that it hated me before it hated you;" "Lo, I am with you always," — that is, not only in all time, but in *all ways*, or conditions.

The individuality of our Master was no less tangible because it was spiritual, and because his Life was not at the mercy of matter. This understanding made him more real, more formidable in Truth, and enabled him to triumph over death, and present himself to his disciples, after his resurrection from the grave, as the self-same Jesus whom they had loved before the tragedy on Calvary.

To the materialistic Thomas, looking for the ideal Saviour in matter instead of in Spirit, and to the evidence of the senses and the body, more than to Soul, for an earnest of immortality, — to him Jesus furnished the proof that he was unchanged by the crucifixion. To this dull and doubting disciple Jesus therefore remained a fleshly reality, so long as he remained an inhabitant of the earth. Nothing but a display of matter could make existence real to Thomas. For him to believe in matter was no task; but for him to conceive of the substantiality of Spirit — to know that nothing can rule out Mind and Immortality, wherein Spirit reigns — was more difficult. Material skepticism.

Corporeal senses define diseases as realities; but the Scriptures declare that Mind makes all, even while these senses are saying that matter causes disease, and immortal Mind cannot heal it. Mortal sense supports all that is untrue, selfish, or debased. It would put soul into soil, life into limbo, and doom all things to decay. We must put to si- Diseases unreal.

lence this lie of material sense, with the Truth of spiritual sense. We must cause the error to cease that brought sin and death, and would shut out the pure sense of omnipotence.

Is the sick man sinful above all others? No! but so far as he is discordant, he is not the idea of God.

Sickness no proof of sin.

Weary of their material beliefs, whence come so much sorrow, mortals grow more spiritual, as the error — or belief that life is in matter — yields to the hope of spiritual existence.

The Science of Mind deals with disease as error, and heals with Truth. Medical science treats disease as if it were real and right, and heals it, or attempts to heal it, with matter. Material methods are temporary, and have never elevated mankind.

The governor is not subject to be governed. In Science man is governed by his Principle, as numbers are by their law. Intelligence does not originate in numbers, but is manifested through them. The body does not include soul, but manifests a false sense of soul. The delusion that there is life in matter has no kinship with the Life supernal.

Principle in numbers.

It is not Scientific to examine the body, in order to ascertain if we are in health, and learn our life-prospects; because this is to infringe upon God's government. To employ drugs for the cure of disease shows a lack of faith in God, the divine Principle of all harmony; but if your faith, or understanding, is insufficient to demonstrate Divine Science, your lower appeal is to the general faith in material means, and this must finally be outgrown.

Introspection.

Incorrect reasoning leads to practical error. The

wrong thought should be arrested before it can be made manifest.

The varied doctrines and theories which presuppose life and intelligence to exist in matter are so many ancient and modern mythologies. Mystery, miracle, and error will disappear when it becomes fairly understood that Spirit controls the body, and that man should have no other mind but God. Mythologies.

The Divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood. Hence the misapprehension of its spiritual meaning, and the misinterpretation of the Word, in some instances, by uninspired writers, who were only writing down what an inspired teacher had said. A misplaced word changes the sense and misstates the Science of the Scriptures; as, for instance, to name Love as merely an attribute of God; but we can, by special and proper capitalization, speak of the love of Love, meaning thereby what the Beloved Disciple meant in one of his epistles, when he said, "God is Love." Likewise we can speak of the truth of Truth, and the life of Life; for Christ plainly declared, "I am the Way, the Truth, and the Life." Scriptures misread.

Metaphors abound in the Bible, and names are often expressive of spiritual ideas. The most distinguished theologians in Europe and America agree that the Scriptures have both a spiritual and literal meaning. In Smith's Bible Dictionary it is said: "The spiritual interpretation of Scripture must rest upon both the literal and moral;" and in the learned article on Noah, in the same work, the familiar text, Genesis vi. 3, "And the Lord said, My Spirit shall not Interior meaning.

always strive with man, for that he also is flesh," is quoted as follows, from the original Hebrew: "And Jehovah said, My Spirit shall not forever rule [or be humbled] in men, seeing that they are [or, in their error they are] but flesh." Here the original text declares plainly the spiritual fact of Being, even man's eternal and harmonious existence as idea, instead of matter (however transcendental appears such a thought), and avers that this fact was not forever to be humbled by the belief that man is flesh and matter, for according to that error he is mortal.

Job, on the resurrection.

The one important interpretation of Scripture is the spiritual. For instance, the text, "In my flesh shall I see God," gives a profound idea of the divine power to heal the ills of the flesh, and encourages mortals to hope in Him who healeth all our diseases; whereas this passage is continually quoted as if Job intended to declare that if disease and worms destroyed his body, yet in the latter days he should stand in celestial perfection before Elohim, though still clad in material flesh, — an interpretation which is just the opposite of the true, as may be seen by studying the Book of Job. As Paul says, in his First Epistle to the Corinthians, "Flesh and blood cannot inherit the Kingdom of God."

Egyptian serpents.

The Hebrew Lawgiver, slow of speech, despaired of making the people understand what should be revealed to him. When he was led by Wisdom to cast down his rod, and he saw it become a serpent, Moses fled before it; but Wisdom bade him come back and handle the serpent, and then his fear departed. In this incident was seen the actuality of Science. Matter was shown to be a belief only. The

serpent, under Wisdom's bidding, became a symbol of strength, a staff upon which to lean. The illusion of Moses lost its power to alarm him, when he discovered that what he apparently saw was really but a different phase of mortal belief.

It was Scientifically established that leprosy was a creation of mortal mind, and not matter, when Moses first put his hand into his bosom, and drew it forth white as snow with the dread disease, and presently restored his hand to its natural condition, by the same simple process. God had lessened his fear by this proof in Christian Science, and the inward voice became to him the voice of God, which said: "It shall come to pass, if they will not hear thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter." And so it was in the coming centuries, when the Science of Being was demonstrated by Jesus, who showed his students the power of Mind, by changing water into wine, and taught them how to handle serpents unharmed, to heal the sick, and cast out error. Then they understood the supremacy of Spirit. Leprosy.

When we change the standpoints of life and intelligence from a material to a spiritual basis, we shall gain the perfect Life, or control of Soul over sense, and receive Christianity, or Truth, in its divine Principle. This must be the climax, before harmonious and immortal man is fully understood, and his capabilities shown. It is highly important — in view of the immense work to be accomplished before this recognition of Divine Science can come — to turn our thoughts in this direction, that finite belief may be prepared to relinquish its error. Standpoints and climax.

Man's wisdom finds no satisfaction in sin, but corporeal sense finds pleasure therein. The drunkard thinks he enjoys drunkenness; and you cannot make the inebriate leave his besottedness, until his physical sense of pleasure yields to a higher sense. Then he turns from his cups, as the startled dreamer who wakens from an incubus incurred through the pains of distorted sense. A man who likes to do wrong — finding pleasure in it, and refraining from it only through fear of consequences — is neither a safe temperance-man nor a reliable religionist.

Drunkards.

The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us, like tired children, to the arms of divine Love. Then we begin to learn Life, in Divine Science. Without this process of weaning, "who by searching can find out God?" It is easier to desire Truth than to rid one's self of error. Mortals may seek the understanding of Christian Science, but they will not be able to glean from it the facts of Being, without laboring for them. This strife consists in the endeavor to destroy error of every kind, and possess no other mind but God.

Weariness of error.

Through the wholesome chastisements of Love, we are helped onward in the march towards righteousness and purity, which are the landmarks of Science. Pausing before the infinite tasks of Truth, we rest for a moment. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory.

Bright outlook.

In order to apprehend more, we must put into practice what we already know. We must recollect that

Truth is demonstrable, when understood, and that it is not understood until demonstrated. If "faithful over a few things," we shall be made "rulers over many;" but the one unused talent decays and is lost. When the sick or the sinful awake to realize their need of what they have not, they will be receptive of Divine Science, which gravitates towards Soul and away from material sense, removes thought from the body, and elevates even mortal mind to the contemplation of something better than disease or sin. The true idea of God gives the true understanding of Life and Love, robs the grave of its victory, takes away all sin, and the delusion that there are other gods, and destroys mortality.

The loss and gain.

The influence of Christian Science is not so much seen as felt. The "still, small voice" of Truth is uttering itself. We are either turning away from this utterance, or we are listening to it and going up higher. Willingness to become as a little child, and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the old landmarks, and joy to see them disappear, — this disposition helps to precipitate the ultimate harmony. The purification of sense and self is a proof of progress; for none but "the pure in heart shall see God."

Stillness and purity.

Unless the harmony and immortality of man are becoming more apparent, we are not gaining the true idea of God; and the body will reflect what governs it, whether it be Truth or error, Understanding or belief, Spirit or matter. Therefore "acquaint thyself now with God, and be at peace." Be watchful, sober, and vigilant. The way is strait and narrow, which

Narrow pathway.

leads to the understanding that God is Life. It is a warfare with the flesh, wherein we must conquer sin, sickness, and death, either now or hereafter, but certainly before we can reach the goal of Spirit, or Life, as God.

Blindness and sight.

Paul was not at first a disciple of Jesus, but a persecutor of his followers. When the Truth first appeared to him in Science he was blind, and his blindness was felt; but spiritual light soon enabled him to follow the example and teachings of Jesus, healing the sick and preaching Christianity throughout Asia Minor, Greece, and even in imperial Rome.

Paul writes, "If Christ [Truth] be not risen, then is my preaching vain;" that is: If this idea of the supremacy of Spirit, which is the true conception of Being, come not to your thought, you cannot be benefited by what I say.

Abiding in Life.

Jesus said substantially, "He that believeth in me shall not see death;" that is: He who perceives the true idea of Life loses all sense of death. He who has the right idea of Good loses his sense of evil, and by reason of this is ushering himself into the undying realities of Spirit. Such an one abideth in Life, — Life obtained not of the body, incapable of supporting Life, but of Truth, developing its own immortal idea. Jesus gave the true idea of Life, which results in infinite blessings to mortals.

Indestructible Being.

In Colossians (iii. 4) Paul writes: "When Christ, who is our Life, shall appear [be manifested], then shall ye also appear [be manifested] with him in glory." When spiritual Being is understood in all its perfection, continuity, and might, then shall we be like Christ. The real meaning of the apostolic words is this:

Then shall man be found perfect as the Father, indestructible in his Life, "hid, with Christ, in God," where human sense hath not seen it, — safe in divine Love.

Paul had a clear sense of the demands of Truth upon mortals, physically and spiritually, when he said: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." But can he who is begotten of the beliefs of the flesh, or serves them, ever reach, in this world, the divine heights of his Master? The time cometh when the spiritual origin of man, the Science which ushered Jesus into human presence, will be understood and demonstrated. Sacrificial heights.

When first spoken in any age, Truth, like the light, "shineth in darkness, and the darkness comprehendeth it not." A false sense of life, substance, and mind hides the divine possibilities, and conceals Scientific demonstration.

If we wish to follow Christ, Truth, it must be in the way of his appointing. Jesus said, "The works that I do, ye shall do." He who would reach the source, and find the divine remedy for every ill, must not try to climb the hill of Science by some other road. All nature teaches love to God; but we cannot love Him supremely, and set our whole affections on spiritual things, while loving the material, or trusting to it more than to the spiritual. Hill of Science.

We must forsake the foundation of material systems, however time-honored, if we would gain the Christ as our only Saviour. Not partially, but fully, this healer of mortal mind was the healer of the body.

The purpose and motive to live aright can be gained to-day. These points won, you have started as you

should. You have begun at the numeration-table of Christian Science, and nothing but wrong intention can hinder your advancement. Working and praying, with true motives on your part, your Father will open the way. "Who did hinder you, that you should not obey the Truth?"

St. Paul's conversion.

Saul of Tarsus only beheld the way — the Christ, or Truth — when his uncertain sense of right yielded to a spiritual sense, which is always right. Then the man was changed. Thought assumed a nobler outlook, and his life became more spiritual. Then Paul learned the wrong he had done in persecuting Christians, whose religion he had not understood. He beheld for the first time the true idea of Love, and learned a lesson in Divine Science.

Reform.

Reform comes by understanding that there is no abiding pleasure in evil; and also by gaining an affection for goodness according to Science, which reveals the immortal fact that neither pleasure nor pain, appetite nor passion, exist in or of matter, while divine Mind can and does destroy the false sense of pleasure and of fear, and all the appetites of the human mind.

Image of the beast.

What a pitiful sight is malice, finding pleasure in revenge! Evil is sometimes a man's highest conception of right, until his grasp on goodness grows stronger. Then he loses pleasure in wickedness, and it becomes his torment. The way to escape the misery of sin is to cease sinning. There is no other way. Sin is the image of the beast, to be effaced by the sweat of agony. It is a moral madness, which rushes forth to clamor with midnight and tempest.

To the physical senses, the strict demands of Christian Science seem peremptory; but mortals are hastening to learn that Life is God, or Good, and that evil has rightly neither place nor power in the human or divine economy. Strictest demands.

Fear of punishment never made man truly honest. Moral courage is requisite to meet the wrong and proclaim the right. But how shall we reform the man who has more animal than moral courage, who has lost the true idea of Soul? Through silent argument, convince the mortal of his mistake in seeking such means for procuring happiness. Perhaps reason is the most active human faculty. Let that inform the sentiments, and awaken the man's dormant sense of moral obligation; and by degrees he will learn the nothingness of the pleasures of human sense, and the grandeur and bliss of a diviner sense, superior to matter. Then he not only will be saved, but *is* saved. Moral courage.

Mortals suppose they can live without goodness, when God is Good, the only real Life. What is the result? Understanding little about the divine Principle which saves and heals, mortals get rid of sin, sickness, and death only in appearance. These errors are not thus really destroyed, and must therefore cling to mortals until, here or hereafter, they gain the true understanding of God, in the Science which destroys human delusions about Him, and reveals the grand realities of His supremacy. Final destruction of error.

This understanding of man's power, as equipped by God, has sadly disappeared from Christian history. For centuries it has been dormant, a lost element of Christianity. Our missionaries carry Missionaries.

the Bible to India; but can it be said that they explain it practically, as Jesus did, when hundreds die there annually from serpent-bites?

Apostolic wonders.

Understanding spiritual law, and knowing there is no material law, Jesus said: "These signs shall follow them that believe: They shall take up serpents; and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover."

Jesus' promise was perpetual. Had it been given only to his immediate disciples, the Scriptural passage would read *you*, not *them*. The purpose of his great life-work extends through time, and touches universal humanity. Its Principle is infinite, extending beyond the pale of a single period or a limited following. As time moves on, the healing elements of pure Christianity will be fairly dealt with, sought, and taught, and will glow in all the grandeur of universal goodness.

Imitation of Jesus.

A little leaven leavens the whole lump. A little understanding of Christian Science proves the truth of all I say of it. Because you cannot walk on the water and raise the dead, you have no right to question the great might of Divine Science in this direction. Be thankful that Jesus, who was its true demonstrator, did this, and left his example for us. We can use only what we understand, and must prove our faith by our works.

Euclid.

One should not tarry in the storm if the body is freezing, or remain in the devouring flames. Unable to prevent bad results, one should avoid their occasion. To do otherwise is to resemble a pupil in addition, who attempts to solve a problem of

Euclid, and denies the principle of the problem, because he fails in his first effort.

There is no hypocrisy in Science. Principle is imperative. You cannot mock it by human will. Science is a divine demand, not a human. Always right, its Principle never repents, never dishonors the claim of Truth by forgiveness. Through understanding it destroys error, but never pardons it. If men understood their real divine source to be all blessedness, they would struggle for recourse to the divine, and be at peace; but the deeper the error into which mortal mind is plunged, the more intense the opposition to Truth.

Repentance and pardon.

Human resistance to Divine Science weakens in proportion as mortals give up error for Truth, and the understanding of Being supersedes mere belief. Until the author of this book learned the vastness of Christian Science, the fixedness of mortal illusions, and human hatred of Truth, she cherished sanguine hopes that Christian Science would meet with immediate and universal acceptance.

Prospects.

When the following platform is understood, and the letter and the Spirit bear witness, the infallibility of Divine Science will be demonstrated.

I. God is supreme Being, the only Life, Substance, and Soul, the only Intelligence of the universe, including man. Eye hath neither seen God, nor His likeness. Neither God nor the perfect man can be discerned by the human senses. The individuality of Spirit is unknown, and thus a knowledge of it is left either to human conjecture or the revelation of Divine Science.

The deific supremacy.

II. God is what the Scriptures declare Him to be, — Life, Truth, Love. God is Spirit, and Spirit is divine Principle. Principle is divine Mind, and Mind is not both good and bad, for God is Mind; therefore Mind is Good only, and there is but one Mind, because there is but one God.

The deific definitions.

III. God is Good, and evil cannot proceed from Good. The notion that evil and goodness can be combined in one nature is a delusion of material sense, which must yield to Science. In the Saxon language *good* was the term for God. The Scriptures declare all that He made to be good, like Himself, — good in Principle and in idea. In infinite Good there is no room for evil.

Deific Good.

IV. God is the only Life, and Life is no more in the forms which express it, than Substance is in its shadow. If Life were in mortal man, or material things, it would be subject to their limitations and end in death. Life is the Creator reflected in His creations. If He dwelt within what He creates, God would not be reflected, but absorbed, and the Science of Being would be forever lost, — through a mortal sense of life which has beginning and end.

Deific Life.

V. The Scriptures imply that God is All-in-all. From this it follows that nothing possesses reality or existence except Mind, God. The Scriptures also declare that God is Spirit and Life. Therefore in Spirit all is harmony, and there can be no discord: and in Life there is no death. In infinite Good there is no evil. Everything in God's universe is His idea.

Deific allness.

VI. God is individual, incorporeal, the universal Cause, the only Creator, and there is no other causa-

tion. God is all-inclusive, and is reflected by everything real and eternal. He fills all space, and it is impossible to conceive of such omnipresence and individuality except as Mind. All is Spirit and spiritual. Deific individuality.

VII. Life, Truth, and Love constitute the triune God, or triply divine Principle. They represent a trinity in unity, three in one, — the same in essence, though multiform in office: God the Father; Christ the type of Sonship; Divine Science, or the Holy Comforter. These three express the threefold, essential nature of the Infinite. They also indicate Scientific Being, and the whole relation of God and man. Divine trinity.

VIII. Father is the name for Spirit, God, which indicates His tender relationship to His spiritual creation. As the apostle expressed it, in words which he quoted with approbation from a classic poet: "For we are also His offspring." The Father.

IX. Jesus was born of Mary, Christ was born of God. Jesus was a mediator between humanity and Spirit. He voiced Truth. He spoke to the human sense through the divine. As Paul says: "There is one God, and one mediator between God and men, the man Christ Jesus." He was the rebuke of Spirit, dispelling the illusions of the senses. With the Divine Mind he healed the sick and cast out evils, such as sin, disease, and death. The Son.

X. The Holy Ghost, or Spirit, reveals this triune Principle, and is expressed in Divine Science, which is the Comforter, leading into all Truth, and revealing the divine Principle of the universe, — universal and perpetual harmony. Holy Ghost.

XI. Jesus was the Virgin's son. In the flesh he was appointed to speak God's word to human flesh, and appear to mortals in such a form of humanity as they could understand as well as perceive. Mary's conception of him was spiritual; for only purity could reflect Truth and Love, which were to be incarnate in the good and pure Christ Jesus. He expressed the highest type in that age which a fleshly form could express of manhood. Into the real and ideal man the sensual element cannot enter. Thus it was that Christ born of the Father illustrated the coincidence, or spiritual agreement, between God and man.

Jesus.

XII. The word *Christ* is not properly a synonym for Jesus, though it is commonly so used. Jesus was a human name, which belonged to him in common with other Hebrew boys and men — for it is identical with the name of Joshua, the renowned Hebrew leader. On the other hand, Christ is not a name so much as a title, and belongs to our Master exclusively. Christ expresses God's spiritual, eternal idea. The name is synonymous with Messiah, and alludes to the spirituality which was taught, illustrated and demonstrated in the Life whereof Christ Jesus was the embodiment. The proper name of our Master, in the Greek, was Jesus the Christ; but Christ Jesus better signifies the God-like.

Messiah.

XIII. The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ was without beginning of years or end of days. Throughout all generations, both before and after the Christian era, the Christ, as the spiritual idea, — as the Holy Ghost, or Comforter, — has

The deific Principle and idea.

come, with some measure of power and grace, to all those prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the Prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the spiritual idea, the divine nature, the essence of Love. The divine idea, or Christ, was, is, and ever will be inseparable from its Divine Principle, God. Jesus referred to this unity, saying: "Before Abraham was, I am;" "I and my Father are one;" "My Father is greater than I."

XIV. By these sayings he meant, not that the human Jesus was eternal, but that the divine idea or Christ was so, and therefore antedated Abraham; not that the corporeal Jesus was one with the Father, but that the unseen idea or Christ dwelt forever in the bosom of the Father, God; not that the Father was greater than Spirit, which was and is God, but greater, infinitely greater, than the fleshly Jesus, whose earthly career was for a day. Spiritual oneness.

XV. The invisible Christ was incorporeal, whereas Jesus was a corporeal or bodily existence. This dual personality, of the unseen and the seen, the spiritual and material, the Christ and Jesus, continued until the Master's ascension; when the human, the corporeal concept, or Jesus, disappeared; while his invisible self, or Christ, continued to exist in the eternal order of Divine Science, taking away the sins of the world, as the Christ had always done, even before the human Jesus was incarnate to mortal eyes. Duality.

XVI. This was "the Lamb slain from the foundation of the world," — slain, that is, according to the testimony of the corporeal senses, but undying in the deific Mind. The Revelator represents Eternal sacrifice.

the Son of Man as saying (Revelation i. 17, 18): "I am the first and the last. I am he that liveth and was dead, not understood, and behold I am alive for evermore." This is a mystical statement of the eternity of the Christ, and is also a reference to the human sense of Jesus crucified.

XVII. Spirit is infinite. There is but one Spirit, because there can be but one Infinite, and therefore but one God. There are neither spirits many nor gods many. There is no evil in Spirit, because Spirit is God. The theory that Spirit is distinct from matter but must pass through it, or into it, to be individualized, would reduce Spirit to the dependency of matter, and establish a basis for pantheism.

Spirit.

XVIII. Spirit has created all, in and of Spirit. God never created matter, for there is nothing in Spirit out of which matter could be made; for, as the Bible declares, without the Logos, the Wisdom or Word of God, "was not anything made that was made." Spirit is the only Substance, the invisible and indivisible God. Things spiritual and eternal are substantial. Things material and temporal are insubstantial.

Substance.

XIX. Soul and Spirit are one. God is Soul. Therefore there can be but one Soul. Soul is not corporeal; neither does it belong to a limited mind or a limited body. Soul is Spirit, Divine Principle. Nothing but Spirit, Soul, can contain Soul, because Spirit is larger than all else. If soul is immortal, it cannot exist in matter. Soul must be incorporeal to be Spirit, for Spirit is not body. Only by losing the false, finite sense of Soul, can we gain the eternal unfolding of Life, which is immortality brought to light.

Soul.

XX. Mind is divine Principle, reality, and can produce nothing unlike Himself, God, the eternal Love. Reality is harmonious, immutable, immortal, divine, eternal. Nothing unspiritual can be real, harmonious, or eternal. Sin, sickness, and mortality are inharmonious, are the opposite of Mind, and must be contradictions of reality. The single divine Mind.

XXI. The Ego is deathless and limitless, for limits would imply and impose ignorance. Mind is the only Ego, or infinitude. Mind never enters the finite. Intelligence never passes into non-intelligence, or matter. Good never enters into evil, the Unlimited into the limited, the Eternal into the temporal, nor the Immortal into mortality. The divine Ego, or individuality, is all-inclusive Being. The Ego.

XXII. Man was and is God's idea, even the infinite expression of infinite Mind, and coexistent and coeternal with that Mind. Man has been forever in the eternal Mind, God; but infinite Mind can never be in man, though made manifest through him. Man's consciousness and individuality are reflections of God. They are the emanations of Him who is Life, Truth, and Love. Idea was and is never material, but always spiritual and eternal. The real manhood.

XXIII. A portion of God could not enter corporeal mortal man; neither could His fulness be reflected by him, or God would be manifestly finite, lose the deific character, and become less than God. Wholeness is the measure of the infinite God, and nothing else can express Infinity. God can only be reflected by spiritual, incorporeal man, not contained in mortal, finite man. Indivisibility.

XXIV. God and man, Principle and idea, are inseparable, harmonious, and eternal. The Science of divine Principle and its idea furnishes the rule of perfect Being, and brings immortality to light. God and man are not one; but in the order of Divine Science, as divine Principle and idea, God and man are inseparable. God is the parent Mind, and man is His offspring.

Scientific unification.

XXV. God is personal, in its Scientific sense, but not in any anthropomorphic sense. As reflecting Him, man therefore cannot lose his individuality; but as material sensation, as a dream of soul in the body, man does lose his individuality. Material individuality is not unfettered, nor is it the reflection, or likeness, of the perfect God. Sensualism is not bliss, but bondage. For true happiness, the man must harmonize with his divine Principle; the Son must be in accord with the Father, according to Jesus' word. According to Christian Science, man is as perfect as the Mind which forms him. The Truth of Being is harmonious and immortal, but error is mortal and untrue.

Eternal identity.

XXVI. Christian Science demonstrates that none but the pure in heart can see God, as the Gospel teaches. In proportion to his purity and perfection, is man in the proper order of celestial Being, and able to demonstrate Life through Christ, its spiritual idea, even as Jesus did.

Purity.

XXVII. The true idea of man, as the reflection of the invisible God, is as incomprehensible, to the limited senses, as his infinite Principle. The visible universe and material man are the poor counterfeits of the invisible universe and spiritual man.

True and false man.

Eternal verities are God's thoughts, as they exist in the spiritual realm of the real. Temporal things are the thoughts of mortals, and are the unreal, being the opposite of the spiritual and eternal.

XXVIII. Subject sickness, sin, and death to the rule, in Christian Science, of health and holiness, and you ascertain that this Science is demonstrably true, for it heals the sick and sinful as no other system can. Christian Science, rightly understood, leads to eternal harmony, and brings to light the only living and true God, and man as made in His likeness; whereas the opposite belief — that man originates in matter, and has beginning and end, that he is both soul and body, both spiritual and material, — terminates in discord and mortality, in the error that must be destroyed by Truth. The mortality of material man proves that error has been ingrafted into the premises and conclusions of material and mortal humanity. Truth demonstrated.

XXIX. The word Adam is from the Hebrew *adamah*, signifying the *red color of the ground*, *dust*, *nothingness*. Divide the name Adam into two syllables, and it reads, *a dam*, or obstruction. This suggests the thought of something fluid, of mortal mind in solution, of the darkness which seemed to appear when "darkness was upon the face of the deep," and matter stood as opposed to Spirit, as that which is accursed. Jehovah declared the ground — matter, or earth — accursed; and from this earth, or matter, sprang Adam, although God had blessed the earth "for man's sake." From this it follows that Adam was not the ideal man for whom the earth was blessed. The ideal man was revealed in due time, and known as Christ Jesus. Original sin.

XXX. The destruction of sin is the divine method of pardon. Divine Life destroys death, Truth destroys error, and Love destroys hate. Being destroyed, sin needs no other form of forgiveness. Does not God's pardon, destroying any one sin, prophesy and involve the final destruction of all sin?

Divine pardon.

XXXI. Since God is All, there is no room for His opposite. He alone created the real, and it is good; therefore evil, being the opposite of goodness, is unreal, and cannot be the product of God. The evil-doer can receive no encouragement from the fact that Science teaches that evil is the unreality of existence; for the sinner is making a reality of sin, — making that real which is unreal, — and thus heaping up "wrath against the day of wrath." He is joining in a conspiracy against himself, — against his awakening to the awful unreality by which he has been deceived. Only those who repent of sin, and forsake all evil, can fully understand the unreality of evil.

Evil unreal.

XXXII. As the mythology of pagan Rome has yielded to a more spiritual idea of Deity, so will our material theories yield to spiritual ideas, until the finite gives place to the infinite, sickness to health, sin to holiness, and God's kingdom comes "on earth as in Heaven." The basis of all health, sinlessness, and immortality is the great fact that God is the only Mind; and this Mind must be not merely believed, but understood. To get rid of sin, through Science, is to divest sin of any supposed mind or reality, and never to admit that sin can have intelligence or power, pain or pleasure. You conquer error by denying its verity. Our various theories will never lose their imaginary power

Basis of health.

for good or evil until we lose our belief in them, and make Life its own proof of harmony and God.

This text in the Book of Ecclesiastes conveys the Christian Science thought, especially when the word *duty*, which is not in the original, is omitted: "Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole [duty] of man." In other words: Love and its manifestation are All in all. There is naught else, nothing else *is*. Divine Love is infinite, therefore all that really exists is divine Love. Finality.

"Thou shalt have no other gods before me." (Exodus xx. 3.) This First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the triunity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal Good, and all men shall have one Mind. Its divine Principle bases the Science of Being, whereby man demonstrates health, holiness, and Life eternal. One God unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, "Love thy neighbor as thyself;" annihilates Pagan and Christian idolatry; all social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed.

CHAPTER VI.

CHRISTIAN SCIENCE AND SPIRITUALISM.

And when they shall say unto you,
Seek unto them that have familiar spirits,
And unto wizards that peep and that mutter:
Should not a people seek unto their God?
For the living to the dead? — Isaiah.

Verily, verily I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. — Jesus.

MORTAL existence is an enigma. Every day is a mystery. The testimony of the corporeal senses cannot inform us what is real and what is delusive, but the revelations of Christian Science unlock the treasures of Truth. Whatever is false or sinful can never enter the atmosphere of Spirit. There is but one Spirit. Man is never God; but spiritual man, made in His likeness, reflects God. In this Scientific reflection the Ego and the Father are inseparable. The supposition that corporeal beings are spirits, or that there are good and evil spirits, is a mistake.

One Spirit.

The divine Mind maintains all identities as distinct and eternal, from a blade of grass to a star. The question is, What are God's identities? What is Soul? Does life or soul exist in the thing formed?

Identities.

Nothing is Spirit, nothing is real and eternal, but God and His idea. Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense.

The identity, or idea, of all reality continues forever; but the Soul, or Principle, of all is not *in* its formations. Soul is the creative, governing, infinite Principle, outside of finite form, which forms only reflect.

Close your eyes, and you may dream that you see a flower, — that you touch and smell it. Thus you learn that the flower is a product of mind, a formation of thought, rather than of matter. Close them again, and you may see landscapes, men, and women. Thus you learn that these also are images, which mortal mind holds and evolves, which simulate mind, life, and intelligence. From dreams also you may learn that matter is not the image or likeness of God, and that Mind is not in matter. Dream-lessons.

In proportion as the Science of Mind is understood, Spiritualism will be found mainly erroneous, having no Scientific basis or origin in Principle, and having no proof or power outside of human testimony and belief. It is clearly the offspring of the physical senses, instead of Science. Found wanting.

The basis and structure of Spiritualism are alike material and physical. Its spirits are so many corporealities, limited and finite in character and quality. Spiritualism therefore presupposes spirit to be capable of dwelling in finite forms, — a theory contrary to Christian Science. Materiality.

There is but one spiritual existence, even the Life of which corporeal sense can take no cognizance. The

Principle of man speaks through immortal sense. If a material body — *alias* mortal, material sense — were permeated by Spirit, that body would disappear to these senses. A condition precedent to communion with Spirit is the gain of spiritual Life.

Spirits.

So-called *spirits* are but corporeal communicators. As light destroys darkness, and in its place all is light, so (in absolute Science) Soul, or God, is the only truth-giver to man. His presence destroys mortality, and brings to light immortality. Mortal belief (the material sense of life) and immortal Truth (the spiritual sense) are the tares and wheat, which are not united by progress, but separated.

Perfection is not expressed through imperfection. Spirit is not made manifest through matter. There are no convenient sieves which can strain Truth through error.

Phenomena.

All real effects are based on a demonstrable Principle, explained in Science. Phenomena produced by belief are destitute of Principle and Science. Error is a network of mystery, which cannot be united with Truth or Immortality. Absolute Truth only is true; and absolute error is more readily detected than beliefs which are partly true and partly false.

Amalgamation.

The notion that there can be a union of such opposites as Spirit and matter, the Infinite and finite, leads to the errors seen in sin, disease, and death, and is exemplified in the mistakes of Spiritualism. As readily can you mingle fire and frost as Spirit and matter. In either case, one must destroy the other.

Spiritualism calls one person, living in this world, *matter*, but another, who has died, but inhabits earth,

it calls *spirit;* when the fact remains that neither the one nor the other corporeality is spiritual, for Spirit is one, and is God.

The belief that one man, as spirit, can control another man, as matter, upsets both the individuality and Science of man. God controls all, as manifesting Mind, not matter. He is the only Spirit. Any other control or attraction of so-called spirit is a mortal belief, an error which ought to be known by its fruits, the perpetuity of evil. Control.

If Spirit, or God, communed with or controlled mortals through electricity, or any other form of matter, this would destroy the divine order and the Science of omnipotent Mind.

The belief that material bodies return to dust, hereafter to rise up as spiritual bodies, with material sensations and desires, is incorrect. Equally incorrect is the belief that spirit is confined here in a finite, material body, from which it is freed by death, and that, when it is freed, the spirit retains the sensations belonging to the body. Death and freedom.

It is a grave mistake to suppose that matter is any part of the reality of existence, or that Spirit and matter, Intelligence and non-intelligence, can ever commune together. This error, progress in Science will destroy. The sensual cannot be made the mouthpiece of the spiritual, nor the finite become the channel of the Infinite. The gulf is impassable which separates so-called material existence from spiritual Life, which is not subject to death. Mediumship.

To be on communicable terms with Spirit, persons must be free from organic bodies; and their return to

that material condition, after having once left it, would be as impossible as the restoration of the acorn, already absorbed into a sprout which has risen above the soil, to its primitive condition. The seed which has germinated has a new form and state of existence. When the belief of life in matter is gone, the error which has held it dissolves with it, and never returns to the old condition. No correspondence or communion can exist between persons in such opposite dreams as the belief of having died and left a material body, and the belief of still living in an organic, material body. The author always discredited mediumship.

The oak and acorn.

The caterpillar, transformed into a beautiful insect, is no longer a worm, nor does it return to fraternize with or control the worm. Such a backward transformation is impossible in Science. Darkness and light, infancy and manhood, sickness and health, are opposites, — different beliefs, which never blend. Who will say that infancy can utter the ideas of manhood, that darkness can represent light, that we are in Europe when we are in the opposite hemisphere? There is no bridge across the gulf which divides two such opposite conditions as the spiritual, or incorporeal, and the physical, or corporeal.

Bridgeless division.

In Christian Science there is never a retrograde step, or return to positions outgrown. The so-called dead and living cannot commune together, if they are in separate states of existence, or consciousness.

This simple truth lays bare the mistake that man dies as matter, but comes to life as spirit. The so-called dead, in order to reappear to those still in the existence visible to the physical senses,

Investiture.

must be tangible and material, — must still have a material investiture, — or these lower senses could take no cognizance of them.

Spiritualism would transfer men from the spiritual sense of existence back into its material sense. This gross materialism is Scientifically impossible, since to Spirit there can be no matter.

Jesus said of Lazarus: "He is not dead, but sleepeth." He restored Lazarus by the understanding that he had never died, not by an admission that his body had died, and then lived again. Had Jesus believed that Lazarus had lived or died in his body, he would have stood on the same plane of belief with those who buried the body, and he could not therefore have resuscitated it. Raising the dead.

When you can waken yourself or others out of the belief that all must die, you can then exercise Jesus' spiritual power to reproduce the presence of those who thought they had died, — but not otherwise.

There is one possible moment when those called dead and the living can commune together, and that is the moment previous to the transition, — the moment when the link between their opposite beliefs is being sundered. In the vestibule through which we pass from one dream to another dream, or when we wake from earth's sleep to the grand verities of Life, the departing may hear the glad welcome of those gone before. The dying may whisper this vision, name the face that smiles on them, and the hand which beckons them; as one at Niagara, with eyes open only to that wonder, forgets all else, and breathes aloud his rapture. Dying sight.

When Being is understood, Life will be recognized as neither material nor finite, but as infinite, — as God, universal Good; and the belief that life, or mind, was ever in a finite form, or good in evil, will be destroyed. Then it will be understood that Spirit never entered matter, and was therefore never raised from it. When advanced to Spiritual Being and the understanding of God, man can no longer commune with matter; neither can he return to it, any more than a tree can return to its seed. Neither will he be corporeal; but he will be an individual consciousness, characterized by Mind and not by matter.

Real Life.

Suffering, sinning, dying beliefs — which last as long as the beliefs of soul in body, or intelligence in matter, remain — prove material existence to be without divine authority.

The sinless joy, the perfect harmony and immortality of Life, — possessing unlimited divine beauty and goodness, without a single bodily pleasure or pain, — constitute the only veritable man. This state of existence is Scientific and intact, — a perfection discernible only by those who have the final understanding of Divine Science. Death can never hasten it, for death must be overcome, not submitted to, before immortality appears.

Immaterial pleasure.

The recognition of Spirit and Infinity comes not suddenly, here or hereafter. The pious Polycarp said: "I cannot turn at once from Good to evil." Neither do other mortals accomplish the change at a single bound.

Polycarp.

Existence continues to be a belief of corporeal sense, until the Science of Being is reached. Error brings its

own self-destruction on that plane as well as on this, for mortal mind creates its own physical conditions. Death will occur on the next plane of existence as on this, until the understanding of Life is reached. Then "the second death hath no power." Second death.

The period required for this dream of material life, embracing its so-called pleasures and pains, to vanish from consciousness, "no man knoweth, not the Son, but the Father." It will be of longer or shorter duration, according to the tenacity of its error. Of what advantage, then, would it be to us, or to the departed, to prolong the material state, and so prolong the illusion of a soul in sense, and a mind fettered to materiality? A dream vanishing.

Even if spirit communications to material consciousness were possible, they would grow beautifully less with every advanced stage of existence. The departed would gradually rise above ignorance and materiality, and Spiritualists would outgrow their beliefs in material Spiritualism. Spiritism consigns the dead to a state resembling that of blighted buds, — to a wretched purgatory, where their chances of improvement narrow into nothingness, and they return to their old standpoints of matter. Progress and purgatory.

The decaying flower, the blighted bud, the gnarled oak, the ferocious beast, — like the discords of disease, sin, and death, — are unnatural. They are the falsities of sense, the changing deflections of mortal mind, and not the realities of Mind. Unnatural deflections.

How unreasonable is the belief that we are wearing out life and hastening to death, and that at the same

time we are communing with Immortality? If the departed are in rapport with mortality, or matter, they are not spiritual, but must still be mortal, sinful, suffering, and dying. Then wherefore look to them — even were communication possible — for proofs of immortality, and accept them as oracles? Communications gathered from ignorance are pernicious in tendency.

Absurd oracles.

Spiritualism, with its material accompaniments, would destroy the supremacy of Spirit. Truth pervades all space, and needs no material method for the transmission of messages. Spirit needs no wires or electricity in order to be omnipresent.

Spirit is not materially tangible. How then can it communicate with man through electric, material effects? How can the majesty and omnipotence of Spirit lose themselves? God is not in the medley, where matter cares for matter, and Spiritism takes the place of Spirit, making hypnotism and electricity the agents of God's government.

Intangibility.

Spirit blesses man, but man "cannot tell whence it cometh." By it the sick are healed, the sorrowing are comforted, and the sinful are reformed. These are the effects of one universal Good, and that Good is the invisible God.

The act of describing disease — its symptoms, locality, and fatality — is not scientific. Warning people against death is an error that tends to frighten those who are ignorant of Life as God. Thousands of instances could be cited of health restored by changing the mental condition.

Descriptions of disease.

A scientific mental method is more sanitary than

drugs, and produces permanent health. Science must go over the whole ground, and dig up every seed of their sowing. Spiritualism relies upon human beliefs and hypotheses. Science removes these beliefs and hypotheses, through its higher understanding, for it rests on Principle in its revelation of immortality, not on material personalities, and so introduces the harmony of Being. Hypotheses.

Jesus cast out evil spirits, or false beliefs. The Apostle Paul bade men have the Mind that was in the Christ. Jesus did his own work by the one Spirit. He said: "My Father worketh hitherto, and I work." He never described disease, so far as can be learned from the Gospels, but he healed it.

The unscientific practitioner says: "You are ill. Your brain is overtaxed, and you must rest. Your body is weak, and it must be strengthened. You have nervous prostration, and must be treated for it." Science objects to all this, contending for the rights of Intelligence, and asserting that Mind controls body and brain. Mistaken methods.

Mind-Science teaches that mortals need "not be weary in well-doing." It dissipates fatigue in doing good. Giving does not impoverish us in the service of our Maker, neither does withholding enrich us. We have strength in proportion to our Truth, and our strength is not lessened by giving utterance to Truth. A cup of coffee or tea is not the equal of Truth, whether for the inspiration of a sermon or for the support of bodily endurance. Strength.

A communication, purporting to come from the late Theodore Parker, reads as follows: "There never was,

and there never will be, an immortal spirit." Yet the very periodical containing this sentence repeats weekly the assertion that spirit-communications are our only proofs of immortality.

A denial of immortality.

I entertain no doubt of the humanity and philanthropy of many Spiritualists, but I cannot coincide with their views. It is mysticism that gives Spiritualism its force. Science removes mystery, and explains extraordinary phenomena, but Science never removes such phenomena from the domain of reason into the realm of mysticism.

Mysticism.

It should not seem mysterious that mind, without hands, can move a table, when we already know that it is mind-power which moves both table and hand. Even Planchette — the French toy which years ago pleased so many people — attested the control of mortal mind over its lower substratum, called matter.

Physical displays.

It is mortal mind which convulses its substratum called matter. These movements arise from the volition of belief, but are neither Scientific nor rational. Mortal mind produces table-tipping, and believes that this wonder emanates from spirits and electricity; and this belief rests on the common conviction that matter acts upon matter, both visibly and invisibly.

There is not so much evidence to prove any intercommunication between the so-called dead and the living, as there is to show the sick that matter suffers and has sensation; yet this latter evidence is destroyed by Mind-Science. If Spiritualists understood the Science of Being, their belief in mediumship would vanish.

Evidence.

At the very best, on its own theories, Spiritualism can

only prove that certain individuals have a continued existence after death, and maintain their affiliation with mortal flesh; but Spiritualism affords no certainty of everlasting life. A man's assertion that he is immortal no more proves him to be so, than the opposite assertion, that he is mortal, would prove immortality a lie. Nor is the case improved when alleged spirits teach immortality. Life, Love, and Truth are the only evidences of immortality.

No proof of immortality.

Man in the likeness of God, as revealed in Science, cannot help being immortal. Though the grass seemeth to wither and the flower to fade, they reappear. Erase the figures which express number, silence the tones of music, give to the worms the body called man, and yet the producing and governing Principle lives on, — in the one case as truly as in the other, — despite the so-called laws of matter, which define man as mortal. Though the inharmony resulting from material sense hides the harmony of Science, it cannot destroy the Principle, God. In Science, man's immortality depends on that of God, and follows it as a necessary consequence.

Decay.

That somebody, somewhere, must have known the deceased person, supposed to be the communicator, is evident, and it is as easy to read distant thoughts as near. We think of an absent friend as easily as we do of one present. It is no more difficult to read the absent mind than it is the present. Chaucer wrote centuries ago, yet we still read his thought in his verse. What is classic study, but so much discernment of the minds of Homer and Virgil, of whose personal existence we may be in doubt?

Communications.

If spiritual life has been won by the departed, they cannot return to material existence; because different states of consciousness are involved, and one person cannot exist in two different states of consciousness at the same time. In sleep we do not communicate with the dreamer at our side, despite this proximity, because, though both of us are dreamers, we are wandering through different mazes of consciousness.

Dreaming.

In like manner it would follow, even if our departed friends were near us, and were in as conscious a state of existence as before the change we call death, that their state of consciousness must be different from ours. We are not in their state, nor are they in the mental realm wherein we dwell. Communion between them and ourselves would be prevented by this difference. The mental planes are so unlike, that intercommunion is as impossible as it would be between a mole and a human being. Different dreams and different awakenings betoken differing consciousness. When wandering in Australia, do we look for help to the Esquimaux in their snow huts?

In an age of sin and sensuality, hastening to a greater development of power, it is wise to consider whether it is the human mind or the divine Mind which is influencing you. What the prophets of Jehovah did, the worshippers of Baal failed to do; yet artifice and delusion claimed that they could equal the work of Wisdom.

Baal and Jehovah.

Science only can explain the incredible good and evil elements now coming to the surface. Mortals must find refuge in Truth, in order to escape the error of these

latter days. Nothing is more antagonistic to Christian Science than belief without understanding, for it blinds us to Truth, and builds on error.

Miracles are impossible in Science, and here it takes issue with popular religions. The highest manifestation of Life, or Truth, is from the divine nature, and is not supernatural, since Science is an explication of nature. The belief that the universe, including man, is governed in general by material laws, but that occasionally Spirit sets aside these laws, — this belief belittles omnipotent Wisdom, and gives to matter the precedence over Spirit. Miracles.

It is contrary to Christian Science to suppose that life is either material or organically spiritual. Between Christian Science and all forms of superstition a great gulf is fixed, as impassable as that between Dives and Lazarus. There is mortal mind-reading and immortal Mind-reading. The latter is a revelation of divine purpose, through the understanding, by which we gain the Principle and explanation of all things. These are distinctly opposite standpoints, whence cause and effect are interpreted. The act of reading mortal mind investigates and influences human beliefs only. Science is co-ordinate neither with the premises nor conclusions of human belief. Conflicting standpoints.

The ancient prophets gained their foresight from a spiritual, incorporeal standpoint; but men foreshadow evil, and mistake fact for fiction, when they predict the future from a groundwork of corporeality and human belief. When sufficiently advanced in Science to be in harmony with the Truth of Being, men become seers and prophets involuntarily, controlled not Prophecy.

by demons, spirits, or demigods, but by the one Spirit. It is the prerogative of ever-present Mind, and of thought which is in rapport with this Mind, to know the past, present, and the future.

Acquaintance with the Science of Being enables us to commune more largely with the one Mind, to foresee and foretell events which concern the universal welfare, to be divinely inspired, to reach the range of fetterless Mind.

The Mind unbounded.

To understand that Mind is not bounded by corporeality, is not dependent upon the ear and eye for sound and sight, or upon muscles and bones for locomotion, is a step towards Mind-Science, whereby we discern man's real nature and existence. This true conception of Being destroys the belief of Spiritualism at its very inception; for, without the concession of a corporeal personality, Spiritualism has no basis to build upon.

Mind-reading.

All we correctly know of Mind comes from God, divine Principle, and is learned through Christian Science. If this Science has been thoroughly learned and properly digested, we can read mortal mind more accurately than the astronomer can read the stars or calculate an eclipse. This Mind-reading is the opposite of clairvoyance. It is the illumination of understanding, which demonstrates a capacity of Soul, not of material sense. This Soul-sense comes to the human mind, when the latter yields to the divine Mind.

Such intuitions reveal whatever constitutes and perpetuates harmony, enabling one to do good, but not evil. You will reach the perfect Science of Healing when able

to read the human mind after this manner, and discern the error you would destroy. The Samaritan woman said: "Come, see a man, which told me all things that ever I did! Is not this the Christ?" Intuition.

It is recorded that Jesus, as he once journeyed with his students, "knew their thoughts," — discerned them spiritually. In like manner he read disease and healed the sick. After the same method, events of great moment were foretold by the Hebrew Prophets. Our Master rebuked the lack of this power when he said: "Ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

The Jews had acute corporeal senses, but they were wanting in spiritual sense. Jesus knew the generation to be wicked and adulterous, seeking the material and hating the spiritual. His thrusts at materialism were sharp, but needful. He never spared hypocrisy the sternest condemnation. He said: "These ought ye to have done, and not to leave the others undone." The great Teacher of Christian Science knew both cause and effect, knew that Truth communicates itself, but never imparts error. Hypocrisy.

Jesus once asked, "Who hath touched me?" Supposing this inquiry to be occasioned by physical contact alone, his disciples answered, "The people throng thee." Jesus knew, as others did not, that it was not matter, but mortal mind, whose touch called for aid. Repeating his inquiry, he was answered by the faith of a sick woman. His quick apprehension of this mental call illustrated his spirituality. The disciples' misconception of it betrayed their materiality. Mental contact.

He possessed more spiritual susceptibility than the disciples. Opposites come from contrary directions, and produce unlike results.

Spectres.

Mind evolves images of thought. These may appear to the ignorant to be apparitions; but they are mysterious only because it is unusual to see thoughts, though we can always feel their influence. Haunted houses, ghostly voices, unusual noises, and apparitions brought out in dark seances, either involve feats by tricksters, or they are images and sounds evolved involuntarily by mortal mind here. Seeing is no less a quality of physical sense than feeling is. Then why is it more difficult to see a thought than to feel it? Education alone determines the difference. In reality there is none.

Phenomena explained.

Portraits, landscape-paintings, fac-similes of penmanship, peculiarities of expression, recollected sentences, can all be taken from pictorial thought and memory, as readily as from objects cognizant to the senses. Mortal mind sees what it believes, as certainly as it believes what it sees. It feels, hears, and sees its own thoughts. Pictures are mentally formed before the artist can convey them to canvas. So is it with all material conceptions. Mind-readers perceive these pictures of thought. They copy or reproduce them, even when lost to the memory of the mind in which they are discoverable.

Distance.

It is needless for the thought or person holding the transferred picture to be individually and consciously present. Though individuals have passed away, their mental environment remains, to be discerned, described, and transmitted. Though bodies

are leagues apart, and their associations forgotten, they float in the general atmosphere of human mind.

The Scotch call such vision Second Sight, when really it is first sight instead of second, for it presents primal facts to mortal mind. Science enables one to read the human mind, but not as a clairvoyant. It enables one to heal through Mind, but not as a mesmerist. Second Sight.

The mine knows naught of the emeralds within its rocks; the sea is ignorant of the gems within its caverns, of the corals, of its sharp reefs, of the tall ships that float on its bosom, or whose carcasses lie buried in its sands; yet these are all there. Do not suppose that any mental concept is gone because you do not think of it. The true concept is never lost. The strong impressions produced on mortal mind by friendship, or any intense feeling, are lasting, and mind-readers can perceive and reproduce these impressions. Buried secrets.

Memory may reproduce voices long since silent. We have but to close the eyes, and forms rise before us which are thousands of miles away, or altogether gone from physical sight and sense, — and this not in dreamy sleep. In our day-dreams we recall what the poet felt, — Recollection.

> the touch of the vanished hand,
> And the sound of the voice that is still.

The mind may even be cognizant of a present flavor and odor, when no viand touches the palate, and no scent salutes the nostrils.

How are veritable ideas to be distinguished from illusions? By learning their origin. Ideas are emanations

of Spirit. Thoughts, proceeding from the brain or from matter, — illusions of mortal mind, — are beliefs.

Ideas and illusions.

Ideas are spiritual, harmonious, and eternal. Beliefs proceed from the material senses, which at one time are supposed to be substance-matter, and at another are called spirit.

To love one's neighbor as one's self is a divine idea; but this idea can never be seen, felt, or understood through the physical senses. Excite the organ of veneration, religious faith, and the individual manifests profound adoration. Excite the opposite development, and he blasphemes. These effects, however, do not proceed from Christianity, nor are they spiritual phenomena; for both arise from mortal belief.

Eloquence re-echoes the strains of Truth and Love. It is inspiration, rather than erudition. It shows the possibilities derived from Mind, though it is said to be a gift whose endowment is obtained from books, or received from the impulsion of departed spirits. When eloquence proceeds from the belief that a departed spirit is speaking, who can tell what the unaided medium is incapable of knowing or uttering, this only shows that the beliefs of mortal mind are loosed. Forgetting her ignorance, in the belief that another mind is speaking through her, the devotee may become unwontedly eloquent. Having more faith in others than herself, and believing that somebody else possesses her tongue and mind, she talks freely.

Trance-speaking.

Destroy her belief in outside aid, and her eloquence disappears. The former limits of her belief return. She says, "I am incapable of words that glow, for I am uneducated." This familiar instance reaffirms the Scrip-

tural word, "As a man thinketh, so is he." If one believes that he cannot be an orator without study or a superinduced condition, the body responds to this belief, and the tongue grows mute which before was eloquent.

Mind is not necessarily dependent upon educational processes. It possesses of itself all beauty and poetry, and the power of expressing them. Soul, God, is heard when the senses are silent. We are all capable of more than we do. The influence or action of Soul confers a freedom which explains the phenomena of improvisation, and the fervor of untutored lips. Improvisation.

Matter is neither intelligent nor creative. The tree is not the author of itself. Sound is not the originator of music, and man is not the father of man. Cain concluded, very naturally, that if life was in the body, and man gave it, man had the right to take it away. This incident shows that the belief of life in matter was "a murderer from the beginning." Origination.

If seed is necessary to produce wheat, and wheat to produce flour, or if one animal can originate another, how then can we account for their primal origin? How were the loaves and fishes multiplied on the shores of Galilee, — and that, too, without meal or monad, from which loaf or fish could come?

The earth's orbit, and the imaginary line called the equator, are not substance. The earth's motion and position are sustained alone by Mind. Divest yourself of the thought that there can ever be substance in matter, and then the movements and transitions, now possible for mortal mind, will be Unseen orbits.

found to be equally possible for the body. Then Being will be recognized as spiritual, and death will be obsolete; though now we insist that death is the necessary prelude to immortality.

Dreamy delusions.

In dreams we fly to Europe and meet a far-off friend. The looker-on sees the body in bed, but the supposed inhabitant of that body carries it through the air and over the ocean. This shows the possibilities of thought. Opium and hashish eaters mentally travel far and work wonders; yet their bodies stay in one place. This shows what mortal mentality and knowledge are.

Finalities.

The admission to one's self that man is God's own likeness, sets one free to master the infinite idea. This conviction shuts the door on death, and opens it wide towards immortality. The understanding and recognition of Spirit must finally come, and we might as well improve our time in solving the mysteries of Being, through an apprehension of Principle. At present we know not fully what man is; but we certainly shall know this when man reflects God.

The Revelator tells us of "a new Heaven and a new earth." Have you ever pictured this Heaven and earth, inhabited by beings under the control of supreme Wisdom?

Let us rid ourselves of the belief that man is separated from God, and obey only the divine Principle, Life and Love. Here is the great point of departure for all true spiritual growth.

Selfhood.

It is difficult for the sinner to accept Divine Science, because it exposes his nothingness; but the sooner error is reduced to its native nothingness, the sooner man's great reality will appear, and his

genuine Being will be understood. The destruction of error is by no means the destruction of Truth or Life, but is their acknowledgment.

Absorbed in material selfhood we discern and reflect but faintly the substance of Life or Mind. The denial of material selfhood aids the discernment of man's spiritual and eternal individuality, and destroys the erroneous knowledge gained from matter, or through what are termed the material senses.

Certain erroneous postulates should be here considered, in order that the spiritual facts may be better apprehended. The first erroneous postulate of belief is, that substance, life, and intelligence are something apart from God. Erroneous postulates.

The second erroneous postulate is, that man is both mental and material.

The third erroneous postulate is, that mind is both evil and good; when the real Mind cannot be evil, or the medium of evil, for Mind is God.

The fourth erroneous postulate is, that matter is intelligent, and that man has a material body, which is part of himself.

The fifth erroneous postulate is, that matter holds in itself the issues of life and death, — that it is not only capable of experiencing pleasure and pain, but also of imparting these sensations. From the illusion implied in this last postulate arises the decomposition of mortal bodies in what is termed death.

Mind is not an entity within the cranium, with power of sinning now and forever.

In old Scriptural pictures we see the Tree of Knowledge, with a serpent coiled around it, speaking to Adam

and Eve. This represents the serpent in the act of commending to our first parents the knowledge of good and evil, a knowledge gained from matter, or evil, instead of Spirit. The portrayal is still graphically accurate, for the common conception of manhood — a burlesque of God's man — is an outgrowth of human knowledge, a mere offshoot of material sense.

Serpent.

Uncover error, and it turns the lie on you. Until the fact concerning error — namely, its nothingness — appears, the moral demand will not be met, and the ability to make nothing of error will be wanting. We should blush to call that real which is only a mistake. The foundation of evil is laid on a belief in something besides God. This belief tends to support two opposite powers, instead of urging the claims of Truth alone. The mistake of thinking that error can be real, when it is merely the absence of Truth, leads to belief in the superiority of error.

Opposing power.

Do you say the time has not yet come in which to recognize Soul as substantial, and able to control the body? Remember Jesus, who, over eighteen centuries ago, demonstrated the power of Spirit, and said, "The works that I do, ye shall do;" and who also said, "But the hour cometh, and *now is*, when the true worshippers shall worship the Father in Spirit and in Truth." "Behold, *now* is the accepted time, *now* is the day of salvation," said Paul.

The age's privilege.

Divine logic and revelation coincide. If we find this to be otherwise, we may be sure that our logic is at fault, or that we have misinterpreted revelation. Good itself never causes evil, or creates aught that can cause evil.

Logic and revelation.

Good does not create a mind susceptible of causing evil, for evil is the opposing error, and not the Truth of creation. Destructive electricity is not the offspring of infinite Good. Whatever contradicts the real nature of the divine *esse*, though human faith may clothe it with angelic vestments, is without foundation.

The belief that Spirit is finite as well as infinite has darkened all history. In Christian Science, Spirit, as a proper noun, is the name of Being. It means quantity and quality, and applies exclusively to God. The modifying derivatives of the word *spirit* refer only to quality, not Being. Man is spiritual. He is not God, Spirit. If man were Spirit, then men would be spirits, gods. Finite spirit would be mortal; and this is the error embodied in the belief that the Infinite can be contained in the finite. This belief tends to becloud our apprehension of the Kingdom of Heaven, and the reign of harmony in the Science of Being.

Derivatives of spirit.

Jesus taught but one God, one Spirit. Spirit makes man in the image and likeness of Himself, — of Spirit, not of matter. Man reflects infinite Truth, Life, and Love. The nature of man, thus understood, includes more than is implied by the term *person*, as commonly used. The truly Christian and Scientific statement of personality, and the relation of man to God, with the demonstration which accompanied it, incensed the rabbis, and they said: "Crucify him! He maketh himself as God. What further witness need we against him?"

Personality.

The eastern Empires and nations owe their false government to the misconceptions of Deity there prevalent. Tyranny, intolerance, and bloodshed, wherever found,

arise from the belief that the Infinite is formed after the pattern of mortal personality, passion, and impulse.

The progress of Truth confirms its claims, and our Master confirmed his words by his works. His healing-powers evoked denial, ingratitude, and betrayal, arising from sensuality. Of the ten lepers whom Jesus healed, but one returned to give God thanks, — that is, to acknowledge the Principle which healed him.

Ingratitude.

Our Master easily read the thoughts of mankind, and this insight better enabled him to direct those thoughts aright; but what would be said, at this period, of an infidel blasphemer who should hint that Jesus used his incisive power injuriously? Our Master read mortal mind on a Scientific basis, — the omnipresence of Mind. An approximation toward this discernment indicates spiritual growth, and a union with the infinite capacities of the one Mind. Jesus could injure no one by his Mind-reading. The effect of his Mind was always to heal and save. This is the only genuine Science of reading mortal mind. His holy motives and aims were traduced by the sinners of that period, as they would be to-day, if Jesus were personally present. Paul said, "To be spiritually minded is Life." We approach God, or Life, in the ratio of our spirituality, our fidelity to Truth and Love; and in that ratio we are able to discern the thoughts of the sick and the sinful, in order to heal them. Error of any kind cannot hide from the law of Wisdom.

Insight.

Whoever reaches this point of moral culture cannot injure others, and must do them good. The greater or less ability of a Christian Scientist, to discern thought,

depends on his genuine spirituality. This kind of mind-reading is not clairvoyance; but it is important to our success in healing, and is one of the special characteristics of that success.

We welcome the increase of knowledge, even though it lead into error, because sinful human invention must have its day, and we want that day to be over. Midnight foretells the dawn. Led by a solitary star amid the darkness, the Magi of old foretold the Messiahship of Truth. Is the wise man of to-day believed, when he beholds the light which heralds Christ's eternal dawn, and describes its effulgence? Christ's reappearance.

Lulled by stupefying illusions, the world is asleep in the cradle of infancy, dreaming away the hours. Material sense cannot at once enter upon the unknown reality of Spirit. As a criminal it will be punished by an unlooked-for doom. Humanity advances out of material sense into spiritual understanding slowly, because unwillingness to learn clogs the footsteps and loads Christendom with chains. Awakening.

Love will finally mark the hour of harmony; and spiritualization will follow, for Love is Spirit. Before error is wholly destroyed, there will be interruptions in the general material routine. Earth will become dreary and desolate, but summer and winter, seedtime and harvest (though in changed forms), will continue unto the end, — until the final spiritualization of all things. "The darkest hour just precedes the dawn." The darkest hours of all.

This material world is even now becoming the arena of conflicting forces. On one side there will be discord and dismay; on the other there will be Science and

peace. In the breaking up of material beliefs, there will be famine and pestilence. Sickness and death will assume sudden phases, and their nothingness be understood. These disturbances will continue until the end, when all material discord will be swallowed up in spiritual harmony.

Arena of contest.

Mortal error will vanish in a moral chemicalization. This mental fermentation has begun, and will continue until all errors of belief yield to understanding. Belief is changeable, but understanding is spiritually changeless.

As this consummation draws nearer, he who hath shaped his course in accordance with Christian Science will find harmony established at the very threshold of his career. As material knowledge diminishes, and spiritual understanding increases, sensible objects will be apprehended mentally instead of physically.

Consummation.

During this final conflict, wicked minds will endeavor to find means whereby to accomplish more evil; but those who discern Christian Science will hold crime in check. They will aid the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection.

In reality, the more closely error simulates Truth, and so-called matter resembles its essence, mortal mind, the more impotent error becomes as a belief. The lightning is fierce and the electric current swift, yet in Christian Science the flight of one and the blow of the other are harmless. The more ethereal matter becomes, the more its nothingness appears, until it reaches its mortal zenith in illusion, the source of all evil. The nearer a belief approaches Truth, without passing

Dangerous resemblances.

the boundary where it ceases to be an illusion, having been corrected by the understanding, the riper it becomes for destruction. The more material the belief, the more obvious it is, until Divine Science, supreme in its domain, destroys it, and man is found in the likeness of his heavenly Father.

The broadest facts array the most falsities against themselves, for they bring error out from under cover. It requires courage to utter Truth; for the higher Truth lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced, smothered in oblivion.

"He uttered His voice; the earth melted." This Scripture indicates that all falsity, or matter, will disappear before the supremacy of Spirit.

Christianity is again demonstrating the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick. Earth has no repayment for the persecutions which attend a new step in Christianity; but their spiritual recompense is assured in the elevation of existence above mortal discord, and the gift of immortal harmony to Being. Christianity still rejected.

The prophet of to-day beholds in the mental horizon the signs of these times, the reappearance of the Christianity which heals the sick and destroys error, "and no other sign shall be given." Body cannot be saved, except through Mind. Christianity is misinterpreted by this material age; for it is the healing influence of Spirit (not *spirits*) which the material senses cannot comprehend, and which can only be spiritually discerned. Creeds and doctrines Timely signs.

and beliefs do not express it, much less can they demonstrate it.

Elevation.

Beyond the frail premises of human hypotheses, above the loosening grasp of creeds, the demonstration of Christian Mind-healing stands a revealed and practical Science. It is imperious throughout all ages, as Christ's revelation of Truth and Love which remains inviolate for every man to understand and practise.

Science as foreign to all religion.

For centuries — yea, always — natural science has been considered no part of any religion, Christianity not excepted. Even now multitudes consider that what they call *science* has no proper connection with faith and piety. Mystery enshrouds the popular systems of religion. Religion is made theoretical and fragmentary, rather than practical and complete, and so is deprived of its essential vitality.

Keys of Heaven.

The way through which Immortality and Life are learned is not ecclesiastical, but Christian, not human, but divine, not physical, but metaphysical, not material, but Scientifically spiritual. Human philosophy, doctrines, ethics, and ecclesiasticism afford no demonstrable principle, whereby mortals can escape from sin; yet this is what the Bible demands. "Work out your own salvation with fear and trembling," says the apostle; yet he straightway adds: "for it is God who worketh in you, both to will and to do of His good pleasure" (Philippians, ii. 12, 13). Truth has furnished the key to the kingdom, and with this key Christian Science has opened the door of the human understanding. None may pick the lock, or enter by some other door.

The calm, strong currents of true spirituality, the manifestations whereof are harmony, purity, and self-immolation, must deepen human experience, until the beliefs of material life are seen to be a bald imposition, and materiality gives everlasting place to the Scientific demonstration of Spirit.

CHAPTER VII.

MARRIAGE.

WHOM therefore God hath joined together, let not man put asunder.

IN the resurrection they neither marry nor are given in marriage, but are as the angels of God in Heaven.

JESUS.

WHEN our great Teacher came to him for baptism, John was astounded. Reading his thoughts, Jesus added: "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." His concessions to material methods were for the advancement of spiritual good.

Marriage arrangements.

Marriage is the only legal and moral provision for generation among human kind. Until the spiritual creation is discerned, and the union of male and female apprehended as in the vision of the Apocalypse, — where its spiritual sense was revealed from Heaven, — this union should continue, under such moral regulations as will secure increasing virtue.

Chastity.

Infidelity to the marriage covenant is the social scourge of all races, "the pestilence that walketh in darkness, . . . the destruction that wasteth at noonday." The commandment, "Thou shalt not commit adultery," is no less imperative than the other, "Thou shalt not kill."

Chastity is the backbone of civilization and progress. Without it there is no stability in society, and it would be impossible to attain the Science of Life.

Union of the masculine and feminine qualities in man constitutes completeness. The masculine mind reaches a higher tone by communion with the feminine, while the feminine mind gains courage and strength by communion with the masculine. These different elements conjoin naturally with each other, and their true harmony is in spiritual oneness. Both sexes should be loving, pure, tender, and strong. The attraction between native qualities will be perpetual only as it is pure and true, bringing seasons of renewal, like the returning spring. Sex elements.

Beauty, wealth, and fame are incompetent to meet the demands of the affections, and should never weigh against the better claims of intellect, goodness, and virtue. Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it. Affection's demands.

Human affection is not poured forth vainly, even though it meet no return. Love enriches the nature, enlarging, purifying, and elevating it. The wintry blasts of earth may uproot the flowers of affection, and scatter them to the winds; but this severance of fleshly ties serves to unite thought more closely to God, for Love supports the struggling heart until it ceases to sigh over the world, and begins to unfold its wings for Heaven. Help and discipline.

Marriage is unblest or blest, according to the disappointments it involves or the hopes it fulfils. To happify existence, by constant intercourse with those adapted to

elevate it, should be the motive for society. Unity of spirit gives new pinions to joy, or else joy's drooping wings trail in dust.

Discord.

Ill-arranged notes produce discord. Tones of the human mind may be different, but they should be concordant, in order to blend properly. Unselfish ambition, noble life-motives, and purity, these different elements of the human mind, meeting and mingling, constitute true happiness. In such union there is strength and permanence.

Freedom.

There is moral freedom in Soul's unity. Never contract the horizon of a worthy outlook, by the selfish exaction of all another's time and thoughts. With additional joys, benevolence should grow more diffusive. The narrowness and jealousy which would confine a wife or husband forever within four walls will not promote the sweet interchange of confidence and love; but, on the other hand, a wandering desire for incessant amusement, outside the home circle, is a poor augury for the happiness of wedlock. Home is the dearest spot on earth, and it should be the centre, though not the boundary, of the affections.

A useful suggestion.

Said the peasant bride to her lover: "Two eat no more together than they eat separately." This is a hint that a wife ought not to court vulgar extravagance or stupid ease, because another supplies her wants. Wealth may obviate the necessity for toil and ill-nature in the marriage relation, but nothing can abolish its cares.

"She that is married careth for her husband, how she may please him," says the Bible; and this is the pleas-

antest thing to do. Matrimony should never be entered into without a full recognition of its enduring obligations on both sides. There should be the most tender solicitude for each other's happiness, and mutual approbation should wait on all the years of married life. Differing duties.

Mutual compromises will often maintain a compact which might otherwise become unbearable. Man should not be required to participate in all the annoyances and cares of domestic economy, nor should woman be expected to understand political economy. Fulfilling the different demands of their united spheres, their sympathies may blend in sweet confidence and cheer, each partner sustaining the other, — thus hallowing the union of interests and affections, wherein the heart finds peace.

Tender words, and unselfish care in what promotes the welfare and happiness of your wife, will prove more salutary than stolid indifference or jealousy, in prolonging her smiles and health. Husbands, hear this, and remember how slight a word may renew the old trysting-times. Trysting.

After marriage it is too late to grumble over incompatibility of disposition. A mutual understanding should exist before this union, and continue ever after. Deception is fatal to happiness.

The nuptial vow should never be annulled, so long as its moral obligations are kept intact; but the frequency of divorce shows the sacredness of this relation to be losing its strength, and that most fatal mistakes are undermining its foundations. Separation never should take place; and it never would, if Divorce.

the husband and wife were Christian Scientists. Science inevitably lifts one's being higher in the scale of harmony and happiness.

Permanency.

Kindred tastes, motives, and aspirations are necessary to the formation of a happy and permanent companionship. The beautiful in character is also the good, welding indissolubly the links of affection. A mother's affection cannot be weaned from her child, because the mother-love includes purity and constancy, both of which are immortal. Therefore maternal affection lives on, under whatever difficulties.

From the logic of events we learn that selfishness and impurity alone are fleeting, and that Wisdom will ultimately put asunder what she hath not joined together.

Advantages and obstacles.

Marriage should improve the human species, becoming a barrier against vice, a protection to woman, strength to man, and a centre for the affections. This, however, in a majority of cases, is not its present tendency, and why? Because the education of the higher nature is neglected, and other considerations, — passion, frivolous amusements, personal adornment, display, and pride — occupy thought.

Harmony.

An ill-attuned ear calls discord harmony, not appreciating concord. So physical sense, not discerning the true happiness of Being, places it on a false basis. Science will correct the discord, and teach us Life's sweeter harmonies.

Soul hath infinite resources, wherewith to bless mankind; and happiness would be more readily attained, and would be more secure in our keeping, if sought in Soul. Higher enjoyments alone can satisfy the cravings

of immortal man. We cannot circumscribe happiness within the limits of wealth or fame.

The good in human affections must have ascendency over the evil, and the spiritual over the animal, or happiness will never be won. The attainment of this celestial condition would improve our progeny, diminish crime, give higher aims to ambition. Every valley of sin must be exalted, and every mountain of selfishness be brought low, that the highway of our God may be prepared in Science. The offspring of heavenly-minded parents inherit more intellect, better balanced minds, and sounder constitutions. Progeny.

If some fortuitous circumstance places spiritual children in the arms of gross parents, these beautiful children often early droop and die, like tropical flowers born amid Alpine snows. If perchance they live to become parents in their turn, they may reproduce, in their own helpless little ones, the grosser traits of their ancestors. What hope of happiness, what noble ambition, can inspire the child who inherits propensities that must either be overcome, or reduce him to a loathsome wreck?

Is not the propagation of the human species a greater responsibility, a more solemn charge, than the culture of your garden, or raising stock to increase your flocks and herds? Nothing unworthy of perpetuity should be transmitted to children.

The formation of mortals must greatly improve, to advance mankind. The Scientific *morale* of marriage is spiritual unity. If the propagation of a higher human species is requisite to reach this goal, then its material conditions can only be permitted for the purpose of

generating, the fœtus must be kept mentally pure, and the period of gestation have the sanctity of virginity.

The entire education of children should be such as will form habits of obedience to moral and spiritual law, whereby they may meet and master that belief in so-called physical laws which breeds disease.

Inheritance.

If parents create in their babes a desire for incessant amusement, to be always fed, rocked, tossed, or talked to, those parents should not, in after years, complain of their children's fretfulness or frivolity, which they have themselves occasioned. Taking less "thought for the body, what ye shall eat or what ye shall drink," will do much more for the health of the rising generation than you dream of. Children should be allowed to remain children in knowledge, and become men and women only through growth in the understanding of man's spiritual existence.

The Mind creative.

We must not attribute more and more intelligence to matter, but less and less, if we would be wise and healthy. Mind, which forms the bud and blossom, will care for the human body, even as it clothes the lily; but let no mortal interfere with God's government, by thrusting in the laws of human belief.

Government.

The higher nature of man is not governed by the lower. This would reverse the order of Wisdom. Our false views of life hide eternal harmony, and produce the ills of which we complain. Because mortals believe in material laws, and reject the Science of Mind, this does not make materiality true, or the so-called laws of sense superior to the law of Soul. You would never think that flannel is better than the

controlling Mind, for warding off pulmonary disease, if you understood the Science of Being.

Man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry. His origin is not, like that of mortals, in brute instinct, nor does he pass through material conditions prior to reaching intelligence. Spirit is his primitive and ultimate source of Being, and God is his Father. Origin.

Civil law establishes very unfair differences between the rights of the two sexes. Christian Science furnishes no precedent for such injustice, and civilization mitigates it in some measure. Still, it is a marvel why usage should accord woman less honor than does either Christian Science or civilization. The rights of woman.

Our laws are not impartial, to say the least, in their discrimination as to the person, property, and parental claims of the two sexes. If the elective franchise for women will remedy the evil, without encouraging difficulties of greater magnitude, let us hope it will be granted. A very feasible as well as rational means of improvement, at present, is the improvement of society in general, and the achievement of a nobler race for legislation. Unfair laws.

If a dissolute husband deserts his wife, certainly the wronged and, perchance, impoverished woman should be allowed to collect her own wages, enter into business agreements, hold real estate, deposit funds, and hold her children free from his interference.

Want of social equality is a crying evil, occasioned by the selfishness of the world. Our forefathers exercised their faith in the direction taught by the Apostle James, when he said: "Pure religion and undefiled, before God

and the Father, is this, — to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Hindrances.

Pride, envy, or jealousy seems, on most occasions, to be the master of ceremonies, ruling out primitive Christianity. When a man lends a helping hand to some noble woman, struggling alone with adversity, his more prudent wife is apt to say, "It is never well to interfere with your neighbor's business." A wife is sometimes debarred, by a covetous domestic tyrant, from giving the ready aid her sympathy and charity would afford.

Progressive generation.

The time cometh when marriage will be a union of hearts, when husbands and wives will love one another more sincerely than at present. Furthermore, the time also cometh of which Jesus spake, when he declared that in the resurrection there should be no more marrying or giving in marriage, but man should be as the angels. Then shall Soul rejoice in its own, wherein passion hath no part. Then white-robed purity shall unite masculine Wisdom and feminine Love in spiritual understanding and perpetual union.

Until it is learned that generation rests on no sexual basis, let marriage continue, and let us permit no such disregard of law as may lead to a worse state of society than now exists. Honesty and virtue ensure the stability of the marriage covenant. Spirit will ultimately claim its own, and the voices of physical sense be forever hushed.

The wine and water.

Marriage should be the school of virtue, and man's offspring should be the germ of his highest nature. May Christ, Truth, be present at every bridal altar, to turn the water into wine, and give

to human life an inspiration whereby man's spiritual origin and existence may be discerned.

If the foundations of human affection are consistent with progress, they will be strong and enduring. Divorces should warn the age of some fundamental error in the marriage state. The union of the sexes suffers fearful discord. To gain Christian Science, and consequently the harmony of this relation, it should be more metaphysically regarded, and less physically. Foundations.

The broadcast powers of evil, so conspicuous to-day, show themselves in the materialism and sensualism of the age, struggling against the advancing spiritual era. Beholding the world's lack of Christianity, and the powerlessness of vows to make good husbands and wives, the human mind will at length demand a higher affection. Powerless promises.

There will ensue a fermentation over this, as over many other reforms, until we get at last the clear straining of Truth, and impurity and error are left among the lees. The fermentation, even of fluids, is not pleasant. An unsettled, transitional stage is never desirable on its own account. Matrimony, which was once a fixed fact among us, must lose its present slippery footing, and find permanence in a more spiritual adherence. Fermentation.

The mental chemicalization, which has brought conjugal infidelity to the surface, will assuredly throw off this evil, and marriage will become purer when the scum is gone.

Thou art right, immortal Shakespeare, — great poet of humanity:

> Sweet are the uses of adversity,
> Which, like the toad, ugly and venomous,
> Wears yet a precious jewel in his head.

Trials teach mortals not to lean on an earthly staff,—a broken reed, which pierces the heart. We do not half remember this in the sunshine of joy and prosperity. Sorrow is salutary. Through great tribulation we enter into the kingdom. Trials are proofs of God's care. Spiritual development germinates not from seed sown in the soil of earthly hopes; but when these decay, Soul propagates anew the higher joys of Spirit, which have no taint of earth. Each successive stage of experience unfolds new views of divine goodness and love.

Salutary sorrow.

Amidst gratitude for conjugal felicity, it is well to remember how fleeting are human joys. Amidst conjugal infelicity, it is well to hope, and wait patiently on the Lord.

Husbands and wives should never separate, if there is no Christian demand for it. It is better to await the logic of events, than for a wife precipitately to leave her husband, or a husband his wife. If one is better than the other, as must always be the case, the other pre-eminently needs good company. Socrates considered patience salutary under such circumstances, making his Xantippe a discipline for his philosophy.

Xantippe.

Sorrow has its reward. It never leaves us where it found us. The furnace separates the gold from the dross, that the precious metal may be graven with the image of God. The cup our Father hath given, shall we not drink it, and learn the lessons He teaches?

The gold and dross.

If the ocean is stirred by a storm, the clouds lower, the wind shrieks through the tightened shrouds, and waves lift themselves into mountains. We ask the helmsman: "Do you know your course? Can you steer safely amid the storm?" He answers nobly; but the brave, dauntless seaman is not sure of his fate. Nautical science is not equal to the Science of Mind; yet, acting up to his highest understanding, firm at the post of duty, the mariner works on, and awaits the issue. Thus should we deport ourselves on the seething ocean of sorrow. Hoping and working, we should stick to the wreck, until an irresistible propulsion precipitates our doom, or sunshine gladdens the sea. Sunshine and storm.

The notion that animal natures can possibly give force to character is too absurd for consideration, when we remember that our Lord and Master healed the sick, raised the dead, and commanded even the winds and waves to obey him, through spiritual ascendency. Grace and Truth are potent beyond all other means and methods. Animality.

The manifest lack of spiritual power, in the limited demonstration of popular Christianity, puts to shame the labor of centuries. Corporeal consciousness is not so much needed as spiritual. Think of thyself as the orange just eaten, of which only the pleasant idea is left.

Religious and medical systems perpetuate the necessity of physical pains and pleasures, but Jesus banishes the belief in any such pains or pleasures. The epoch approaches when this understanding will be the basis of true religion. At present we live Evil perpetuation.

ridiculously, for fear of being thought ridiculous. We are slaves to fashion, appetite, and sense. In the future we shall learn how Spirit, the great architect, creates men and women who are too good to be blotted out. We ought to weary of the fleeting and false, and cherish nothing which hinders one's highest selfhood.

Matrimonial Aphorisms.

Frugality, as well as affection, is essential to domestic prosperity; but to silence the voice of conscience, in order to gain wealth, is to trade without profit.

The genius of woman shrinks from controversy with a knave or a fool.

A true man respects the character of a woman, but a mouse will gnaw in the dark at a spotless garment.

Culture and refinement are not adjuncts of the toilet, but things of the head and heart.

Innocence is a gem, worn in utter unconsciousness of pickpockets.

Husbands who try to dissipate care in the convivial club are poor stock for the matrimonial market. A husband is either his wife's best friend or worst enemy.

"Favor is deceitful, and beauty is vain, but a woman that feareth the Lord, she shall be praised," saith the proverb.

A bad woman is a human leper, dangerous to all who approach her.

In marriage, avoid disparities in age, taste, culture, and morals. Always choose those qualities which wear well.

Jealousy is the grave of affection. The presence of mistrust, where confidence is due, touches with its mildew the flowers of Eden, and scatters love's petals to decay.

The bridal altar is the verge of a new existence, wherein the old is fading out, and the new coming in. Two mortals are to unite in one hope, one freedom, one joy, walking the long path together.

Be not in haste to take the vow, "until death do us part." Consider well its obligations, its responsibilities, and its relations to your own growth and your influence on other lives; but when your vows are taken, preserve them stainless.

CHAPTER VIII.

ANIMAL MAGNETISM.

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are *the things* which defile a man. — Jesus.

ANIMAL MAGNETISM was first brought into notice in Germany, in 1775, by Mesmer. According to the American Cyclopædia he regarded this force, which he said could be exerted by one living organism over another, as a means of alleviating disease.

Earliest investigations.

His propositions are as follows:

There exists a mutual influence between the celestial bodies, the earth, and animated things. Animal bodies are susceptible to the influence of this agent, disseminating itself through the substance of the nerves.

In 1784 the French government ordered the medical faculty of Paris to investigate Mesmer's theory, and report upon it. Under this order a commission was appointed, and Benjamin Franklin was one of the commissioners. They reported to the government as follows:

In regard to the existence and utility of animal magnetism, we have come to the unanimous conclusions that there is no proof of the existence of the animal magnetic fluid; that the violent effects, which are observed in the public

practice of magnetism, are due to manipulations, or to the excitement of the imagination, and the impressions made upon the senses; and that there is one more fact to be recorded in the history of the errors of the human mind, and an important experiment upon the power of the imagination.

In 1837 a committee of nine was appointed, among whom were Roux, Bouillaud, and Cloquet, who tested, in several sessions, the phenomena exhibited by a reputed clairvoyant. Their report stated the results as follows. Clairvoyance.

The facts which had been promised by Monsieur Berna [the magnetizer] as conclusive, and as adapted to throw light on physiological and therapeutical questions, are certainly not conclusive in favor of the doctrine of animal magnetism, and have nothing in common with either physiology or therapeutics.

This Report was adopted by the Royal Academy of Medicine, in Paris.

The author's own observations of the workings of animal magnetism not only convince her that it is not a remedial agent, but that its effects upon those who willingly practise it lead to moral and physical death. Personal conclusions.

If it seems to alleviate or cure disease, this appearance is deceptive, since error cannot remove the effects of error. Discomfort under error is preferable to comfort. In no instance is the effect of hypnotism other than the effect of illusion. Any seeming benefit derived therefrom is proportionate only to one's faith in esoteric magic.

Animal magnetism has no Scientific principle; for

God governs all that is real, harmonious, and eternal, and His power is neither animal nor human. Its basis being a belief, and this belief an error, in Science,—animal magnetism, hypnotism, or mesmerism is a mere negation, possessing neither intelligence, power, nor reality.

Negation.

There is but one real attraction, — namely, that of Spirit. The pointing of the needle to the pole symbolizes this all-embracing power, or the attraction of Mind.

The planets have no more power over man than over his Maker, since God governs the universe. Reflecting His power, man has dominion over sky and earth, and all their hosts.

The mild forms of animal magnetism are disappearing, and its aggressive features are coming to the front. The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtile. So secret are its present methods, that they ensnare the age into indolence, and produce the very apathy on this subject which the criminal desires.

Hidden agents.

The following is an extract from the Boston Herald:

> Mesmerism is a problem not lending itself to an easy explanation and development. It implies the exercise of despotic control, and is much more likely to be abused by its possessor, than otherwise employed, for the individual or society.

Evil is not power. Its seeming despotism is but a belief in evil. Christian Science despoils the kingdom of belief, and pre-eminently promotes affection and virtue in families, and therefore in the

Despotism.

community. The Apostle Paul refers to the personification of evil as "the god of this world," and further defines it as dishonesty and craftiness. Sin was the Assyrian moon-god.

The liberation of the powers of mortal mind through Science, whereby man may escape from mortality into immortality, blesses the whole human family. As in the beginning, however, this liberation shows itself in a knowledge of good and evil; but this knowledge must be destroyed. The liberation of evil.

On the other hand, Mind-Science is wholly separate from any half-way, impertinent knowledge; because it is of God, and gives a spiritual understanding, which works out the purposes of Good only. The maximum of Good is always met by the maximum of suppositional evil.

As used in Christian Science, *animal magnetism* is the specific term for error, or mortal mind. It is a belief that mind is material, and both evil and good; and that evil is as real as goodness, and more powerful. This belief has not one quality of Truth or Good. It is either ignorant or malicious. The malicious form of animal magnetism ultimates in moral idiocy. The truths of immortal Mind sustain man; and they annihilate the fables of mortal mind, whose flimsy and gaudy pretensions, like silly moths, singe their own wings and fall into dust. The genus of error.

In reality there is no mortal mind, and consequently no transference of mortal thought and will-power. Life and Being are of God. In Christian Science man can do no harm, for his thoughts are true thoughts, passing from God to man. Thought-transference.

When Christian Science and animal magnetism are both comprehended, as they will be, it will be seen why the pioneer of this Science has been so unjustly persecuted, and belied by wolves in sheep's clothing calling themselves Christian Scientists.

Agassiz has wisely said:

> Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they have always believed it.

Christian Science goes to the bottom of mental action, and reveals the theodicy which indicates the rightness of all divine action (as the emanation of divine Mind), and the consequent wrongness of its opposite.

Theodicy.

Remember that the medicine of Science is divine Mind; and dishonesty, sensuality, falsehood, revenge, malice, are not the mental qualities which heal the sick. The hypnotizer employs one belief to destroy another. If he heals sickness through a belief, and a belief originally caused the sickness, it is a case of the greater error overcoming the lesser. This greater error thereafter occupies the ground, leaving the case worse than before it was grasped by the stronger error.

Adulteration.

Our courts recognize evidence to prove the motive as well as the commission of a crime. Is it not clear that the human mind must move the body to a wicked act? Is not mortal mind the murderer? The hands, without mortal mind to direct them, could not murder.

Murder.

Courts and juries judge and sentence mortals, in order to restrain crime, to prevent deeds of violence, and to punish those deeds. To say that these tribunals have no jurisdiction over mortal mind, would be to contradict precedent, and admit that the power of human law is restricted to matter, while mortal mind, which is the real outlaw, defies justice and is recommended to mercy. Can matter commit a crime? Can matter be punished? Can you separate the mentality from the body over which courts hold jurisdiction? Mortal mind, not matter, is the criminal in every case; and human law rightly estimates crime, and courts reasonably sentence it, according to its motive. Mental crimes.

When our laws eventually take cognizance of mental crime, and no longer apply legal rulings wholly to physical offences, these words of Judge Parmenter, of Boston, will become historic: "I see no reason why metaphysics is not as important to medicine as to mechanics or mathematics." Important decision.

He who uses his developed mental powers like an escaped felon, to commit fresh atrocities as opportunity occurs, is never safe. God will arrest him. Divine justice will manacle him. His sins will be millstones about his neck, weighing him down to the depths of ignominy and death. The aggravation of error foretells its doom, and confirms the ancient axiom: "Whom the gods would destroy, they first make mad." Escaped criminal.

From ordinary medical practice, the distance to Christian Science is full many a league in the line of light; but to go from the use of inanimate drugs, in healing, to the criminal misuse of mortal The misuse of mental power.

mind, is to drop from the platform of common manhood into the very mire of iniquity. To work against the free course of honesty and humility, is to push vainly against the current running Heavenward.

Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed, only when he is guided by no other mind than his Maker's.

Self-government.

Man's rights are invaded when this divine order is interfered with. The mental trespasser necessarily incurs the divine penalty due to this crime.

Let this age, which sits in judgment on Christian Science, sanction only such methods as are demonstrable in Truth, and classify all others as did Saint Paul, in his great Epistle to the Galatians, when he wrote as follows:

Right methods.

> Now the works of the flesh are manifest, which are these — adultery, fornication, uncleanness, lasciviousness, idolatry, WITCHCRAFT, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like : of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance ; against such there is no law.

CHAPTER IX.

SOME OBJECTIONS ANSWERED.

AND because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? — JESUS.

BUT if the Spirit of him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you. — PAUL.

THE strictures on this volume would condemn to oblivion that Truth which is raising up thousands from helplessness to strength, and elevating them from a theoretical to a practical Christianity. These criticisms are generally based on detached sentences or clauses, separated from their context. Even the Scriptures, which grow in beauty and consistency from one grand root, appear contradictory when subjected to such usage. The apostolic injunction is, "Prove all things; hold fast that which is good." Detached passages.

In Christian Science mere opinion is valueless. Proof is essential to a due estimate of this subject. Sneers, at the application of the word Science to Christianity, cannot prevent that from being Scientific which is based on divine Principle, demonstrated according to a given rule, and subjected to proper tests. The facts are so absolute and numerous in support of Christian Science, that misrepresentation and denuncia- Sarcasm and proofs.

tion cannot overthrow it. Saint Paul alludes to "doubtful disputations." The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity, "making wise the simple."

In unqualified condemnations of Scientific Mind-healing, one may see with sorrow the sad effects on the sick of denying Truth. He that decries this Science, does it presumptuously, in the face of Bible history, and in defiance of the direct command of Jesus, "Go ye into all the world and preach the gospel;" to which command was added the promise that his students should cast out evils and heal the sick. He bade the seventy disciples, as well as the twelve, heal the sick in any town where they should be hospitably received.

Ridicule and Jesus.

If Christianity is not Scientific, and Science is not Christian, then there is no invariable rule of right, and Truth becomes an accident. Shall it be denied that a system which works according to the Scriptures has Scriptural authority?

The Christian and Scientific.

Christian Science awakens the sinner, reclaims the infidel, and raises from the couch of pain the helpless invalid. It speaks to the dumb the words of Truth, and they answer with rejoicing. It causes the deaf to hear, the lame to walk, and the blind to see. Who would be the first to disown the argument of good works, when our Master says, "By their fruits ye shall know them"?

Good works.

If Christian Scientists were teaching or practising pharmacy or obstetrics according to the common theories, no denunciations would follow them, even if such

treatment resulted in the death of a patient. The people are taught, in such cases, to say Amen. Shall I then be smitten for teaching Truth as the Principle of healing, and proving my word by my deed? James said: "Show me thy faith without thy works, and I will show thee my faith by my works."

Is not mortal mind ignorant of God's method? This makes it doubly unfair to impugn and misrepresent the facts, although, without this cross-bearing, one might not be able to say, with the apostle, "None of these things move me." The sick, the halt, and the blind look up to Christian Science with blessings, and Truth will not be forever hidden from the quickened sense of the people by unjust parody. Personal experience.

Jesus strips all disguise from error, when his teachings are fully understood. By parable and argument he explains the impossibility of Good producing evil; and he also Scientifically demonstrates this great fact, proving, by what are wrongly called his miracles, that sin, sickness, and death are beliefs, illusive errors, which he could and did destroy. Rejections.

It would sometimes seem as if Truth were rejected because meekness and spirituality are the conditions of its acceptance, while Christendom generally demands so much less.

Anciently those apostles who were Jesus' students — as well as Paul, who was not one of his students — healed the sick and reformed the sinner by their religion. Alas for the error which allows words, rather than works, to follow such examples! Whoever, meekly and conscientiously, is the first to press along the line of Gospel-healing, is often accounted a heretic. Disciples.

It is objected to Christian Science that it claims God as the only absolute Life and Soul, and man to be His idea. It should be added that this is claimed to represent the normal, healthful, and sinless condition of man in Science; and that this claim is made because the Scriptures say that God has created man in His own image and after His likeness. Is it too bold to assume that God's likeness is not found in matter, sin, sickness, and death?

Strong position.

Were it more fully understood that Truth alone heals the sickness which is caused by error, the opponents of a demonstrable Science would perhaps mercifully withhold their misrepresentations; and until the opponents of Christian Science test its efficacy, according to rules which disclose its merits or demerits, would it not be fair to observe the Scriptural precept against uncharitable judgment?

Misrepresentations.

There are various methods of treating disease, which are not included in the commonly accepted systems; but there is only one which should be presented to the whole world, and that is the Christian Science which Jesus preached and practised, and left us as his rich legacy.

The one divine method.

Why should one refuse to investigate this method of treating disease? Why support the popular systems of medicine, when the physician may be perchance an infidel, and loses ninety-and-nine patients while Christian Science cures its hundred? Is it because allopathy and homœopathy are more fashionable and less spiritual?

In the Bible the word Spirit is so commonly applied to Deity, that Spirit and God are often regarded as

synonymous terms; and it is thus they are uniformly used and understood in Christian Science. As it is evident that the likeness of Spirit cannot be material, does it not follow that God cannot be in His unlikeness, or matter? When the omnipotence of God is preached, and His absoluteness is set forth, Christian sermons will heal the sick. Synonyms.

It is sometimes said, in criticising Christian Science, that the mind which contradicts itself neither knows itself, nor what it is saying. It is indeed no small matter to know one's self; but in this volume of mine there are no contradictory statements, — at least none which are apparent to those who understand its propositions well enough to pass judgment upon them. One who understands Christian Science can heal the sick on its Principle, and this practical proof is the only feasible evidence that one understands Christian Science. Contradictions.

Anybody who is able to perceive the incongruity between God's ideal and poor humanity, ought to be able to discern the distinction (made by Christian Science) between God's ideal, made in His image, and the sinning race of Adam.

The apostle says: "For if a man think himself to be something when he is nothing, he deceiveth himself." This idea of human nothingness, which Science inculcates, enrages the carnal mind, and is the main cause of its antagonism.

It is not the purpose of Christian Science to "educate the idea of God, or treat it for disease," as is alleged by one critic. I regret that such criticism confounds *man* with Adam. When man is spoken God's idea.

of as made in God's image, it is not sinful and sickly mortal man who is referred to, but the ideal man reflected as God's likeness.

Nothingness and vacuum.

It is sometimes said that Christian Science teaches the nothingness of sin, sickness, and death, and then teaches how this nothingness is to be saved and healed. The nothingness of nothing is plain; but it should be understood that error is nothing, and that its nothingness must be demonstrated, in order to prove the somethingness — yea, the allness — of Truth. It is self-evident that we are healthy, happy, and good, only as we cease to be diseased, unhappy, and sinful. Disbelief in error destroys error, and causes Truth to be seen. There are no vacuums. How then can this demonstration be "fraught with falsities painful to behold," as one opponent avers?

Antidotes.

We treat error with Truth, because Truth is error's antidote. If a dream ceases, it is self-destroyed, and the terror is over. So when a sufferer is convinced that there is no reality in his belief of pain, because sensation in matter is but a false belief, how can he possibly suffer longer? Do you suffer the pain of tooth-pulling, when you believe that nitrous-oxide gas has made you unconscious? Yet, in your concept, the tooth, the operation, and the forceps are unchanged.

Mammon.

Material beliefs must be expelled to make room for spiritual understanding. We cannot serve both God and Mammon at the same time; but is not this what frail mortals are trying to do? Paul says: "The flesh lusteth against the Spirit, and the Spirit against the flesh." Who is ready to admit this?

It is said, by one critic, that to verify this wonderful

philosophy, Christian Science declares that whatever is mortal or discordant hath no origin, existence, or realness. As nothing really has Life but the infinite God, who is Life, this writer infers that, if anything needs to be doctored, it must be the one God, or Mind. The critic concludes thus: "Alas for an age when such darkness can be put before the world as wisdom, and find minds so irrational as to immerse themselves in it!" Heavenly doctoring.

I sympathize with his despair over mortal minds, as expressed in this last sentence, but critics must consider the signs of Christ's coming. Christ, as the idea of God, comes now, as of old, preaching the Gospel to the poor, healing the sick, casting out evils. Neither can it be chaos or darkness which restores an essential element of Christianity, — namely, apostolic healing; but Divine Science is the light shining in darkness, which the darkness comprehends not. Signs.

If Christian Science takes away the popular gods, — sin, sickness, and death, — remember it is Christ, Truth, who destroys these evils, and so proves their nothingness.

The dream that matter and error are something, must yield to reason and revelation. Then mortals will behold its nothingness, and sickness and sin will disappear to their vision. The harmonious will appear real, and the inharmonious unreal. These critics must then see that error is indeed the nothingness which they chide us for talking about, and which we desire neither to honor nor fear. Hallucination.

Medical theories virtually admit the nothingness of hallucinations, even while treating them as disease;

and who objects to this? Ought we not, then, to approve any cure effected by making the disease appear to be — what it really is — an illusion?

Here is the difficulty, that generally it is not understood how one disease is just as much a delusion as another. It is a pity that the medical faculty and clergy have not found this out, for Jesus established this foundational fact, when devils were cast out and the dumb spake.

All disease a delusion.

Are we irreverent towards sin, or imputing too much to God, when we ascribe to Him almighty Life and Love? I deny His co-operation with evil, because I can have no faith in any other power but God's. Is it not well to eliminate from mortal mind what, so long as it remains within, will show itself in forms of sin, sickness, and death? Instead of tenaciously defending the supposed rights of disease, while complaining of the suffering it brings, would it not be wiser to abandon the defence; especially when, by so doing, our own condition can be improved, and that of other people as well?

Rights of sickness.

I have never supposed this century would witness the full fruitage of Christian Science, or that sin, disease, and death would not continue for centuries to come; but this I do aver, that, as a result of teaching Christian Science, ethics and temperance have received an impulse, health has been restored, and longevity increased. If such are the present fruits, what may not the harvest be, when this Science is more generally understood?

Full fruitage.

As Paul asked of the unfaithful in ancient days, so the rabbis of the present day ask concerning our healing

and teaching, "Through breaking the law, dishonorest thou God?" We have the Gospel, however, and our Master annulled material law, by healing contrary thereto. We propose to follow the Master's example. As far as in us lies, we should subordinate material law to spiritual law. Two essential points of Christian Science are that Life never dies, and that God is not the author of sickness. Law and Gospel.

The chief difficulty, in conveying the teachings of Divine Science accurately to human thought, lies in this, that, like all other language, English is inadequate to the expression of spiritual conceptions and propositions, through the use of material terms. The elucidation of Christian Science lies in its spiritual sense, and this sense must be gained by its disciples, in order to grasp the meaning of this Science. Out of this condition grew the prophecy concerning the Christian apostles, "They shall speak with new tongues." Language inadequate.

Speaking of the things of Spirit, yet dwelling on a material plane, material terms must be generally employed. Mortal mind does not at once catch the higher meaning; and can only do so as thought is educated up to spiritual apprehension. To a certain extent this is equally true of all learning, even that which is wholly material.

In Christian Science, Substance is understood to be Spirit, while its opponents believe substance to be matter. They think of matter as something, and almost the only thing, and of the things which pertain to Spirit as next to nothing, or as very far removed from daily experience; while Christian Science takes exactly the contrary view. Spiritual substance.

To understand all our Master's sayings, as recorded in the New Testament, sayings infinitely important, his followers must grow into that stature of manhood in Christ Jesus which enables them to interpret his spiritual meaning. Then would they know how Truth casts out error and heals the sick. His words were the offspring of his deeds, both of which must be understood. Unless the works are comprehended which his words explained, the words are blind.

With words and works.

The Master often refused to explain his words, because it is difficult for a material age to apprehend spiritual Truth. He said: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

"The Word was made flesh." Divine Truth and Love must be seen and felt by mortals, before the Science which declares them could be demonstrated. Hence their embodiment in the blessed Jesus, — that Life-link, forming the connection through which the Real reaches the unreal, Soul rebukes sense, and Truth destroys error.

Life-link.

In Jewish worship the Word was materially explained, and the spiritual sense was unperceived. The religion which sprang from half-hidden Israelitish history was pedantic, and void of healing power. When we lose faith in God's power to heal, we distrust the Principle which demonstrates Christian Science, and then we cannot heal the sick. Neither can we heal through the help of Spirit, if we plant ourselves in a material soil.

Prayers and health.

The author became a member of the Orthodox Congregational Church when a child. And later she learned that her own prayers failed to heal, and so did the prayers of devout, loving parents and the church; but when the spiritual sense of the creed was discerned, in the Science of Christianity, it was a *present* help. It was the living, palpitating presence of Christ, Truth, which healed the sick.

We cannot bring out the practical proof of Christianity, which Jesus required, while error is as potent and real to us as Truth, and while we make a personal devil and an anthropomorphic God our starting-points; especially if we consider Satan as a being coequal in power with Deity, if not superior to Him. Because such starting-points are neither spiritual nor Scientific, they cannot work out the Spirit-rule of Christian healing, which proves the nothingness of error by the all-inclusiveness of Truth.

Starting-points.

The Israelites centred their thoughts on the material, in their attempted worship of the spiritual. To them matter was substance, and Spirit was shadow. They thought to worship Spirit from a material standpoint, but this was impracticable. They might appeal to Jehovah, but their prayer brought down no proof that it was heard, because they did not sufficiently understand God as able to demonstrate His power to heal, — to make harmony a reality, and to make discord the unreality.

Fruitless worship.

Our Master declared that his material body was not spirit, evidently considering it a mortal and material belief of flesh and bones; whereas the Jews took a diametrically opposite view. To Jesus.

The tangible.

not materiality, but spirituality, was the reality of man's existence; while to the rabbis, the spiritual was the intangible and uncertain, if not the unreal.

Ghosts.

If a mother had a child who was frightened at imaginary ghosts, and sick in consequence of her fear, would she say to her: "Ghosts are real. They exist, and are to be feared; but you must not be afraid of them"?

Children, like adults, *ought* to fear a reality which can harm them, and which they do not understand; for at any moment they may become its helpless victims; but instead of increasing children's fear by declaring ghosts to be real, merciless, and powerful, thus watering the very roots of childish timidity, the children should be assured that their fears are groundless, that ghosts are not realities, but traditional beliefs, erroneous and man-made.

In short, children should be told not to believe in ghosts, because there are no such things. If belief in their reality is destroyed, terror will depart and health be restored. The objects of alarm will then vanish into nothingness, no longer seeming worthy of fear or honor. To accomplish a good result, it is certainly not irrational to tell the truth about ghosts.

The Christianly Scientific real is the sensuous unreal. What seems real to material sense is unreal in Science.

The real and unreal.

The physical senses and Science have ever been antagonistic; and they will so continue, till the testimony of the physical senses yields entirely to Christian Science.

How can a Christian — having the stronger evidence of Truth, which contradicts the evidence of error — think

of the latter as real or true, either in the form of sickness or sin? You admit that Truth is Life, and that Life is the omnipotent God; and certainly omnipotent Truth should destroy error.

The age has not wholly outlived the sense of ghostly beliefs. It still holds them, more or less. Time has not yet reached eternity, immortality, complete reality. All the real is eternal. Perfection underlies reality. Without it, nothing is real. All things will continue to disappear, until perfection appears and reality is reached. We must give up the spectral at all points. We must not continue to admit the somethingness of superstition, but yield up all belief in it and be wise. When we learn that discord is not immortal harmony, we shall be ready for progress, "forgetting those things which are behind." Superstition.

The grave does not banish the ghost of materiality. So long as there are supposed limits to mind, and those limits are human, so long will ghosts continue. Mind is limitless. It never was material. The true idea of Being is spiritual and immortal; and from this it follows that whatever is laid off is the ghost of some unseen reality. Our material beliefs can neither demonstrate Christianity, nor apprehend the reality of Being.

Are the protests of Christian Science, against the notion that there can be material life, substance, or mind, "utter falsities and absurdities," as some aver? Why then do Christians try to obey the Scriptures, and war against "the world, the flesh, and the Devil"? Why invoke the divine aid to enable them to leave all for Christ, Spirit? Why do they use Christian warfare.

this phraseology, and yet deny Christian Science, when it teaches precisely this thought? The words of Divine Science find their immortality in deeds, for their Principle heals the sick and spiritualizes humanity.

Healing omitted.

On the other hand, the Christian opponents of Christian Science neither give nor offer any proofs that their Master's religion can heal the sick. Do they think it is enough to cleave to barren and desultory dogmas, derived from the traditions of the elders, who thereunto have set their seals?

Scientific consistency.

Consistency is seen in example more than in precept. Inconsistency is shown by words without deeds, which are like clouds without rain. If our words fail to express our deeds, God will redeem that weakness, and out of the mouth of babes He will "perfect praise." "The night is far spent," and, with the dawn, Truth will open the spiritual senses to hear and speak the "new tongue."

Sin should become unreal to every one. It is in itself inconsistent, a divided kingdom. Its supposed realism has no divine authority, and I rejoice in the apprehension of this grand verity.

Charity.

The opponents of Christian Science must be charitable, if they would be Christian. If the letter of Christian Science appears inconsistent, they should try to learn its spiritual meaning, and then the ambiguity will forever vanish.

The charge of inconsistency, in Christianly Scientific methods of dealing with sin and disease, is met by something practical, — namely, the proof of the utility of these methods; and proofs are better than mere verbal arguments, which evince no spiritual power.

As for sin and disease, Christian Science says, in the language of the Master, "Follow me; and let the dead bury their dead." Let discord of every name and nature be heard no more, and let the harmonious and true sense of Life, or Being, take possession of human consciousness. Discord, avaunt!

What is the relative value of these two conflicting theories? One, according to the commands of our Master, heals the sick. The other, popular religion, denies that Christ's religion has exercised any healing power since the first century.

The statement that the teachings of Christian Science in this work are "absolutely false, and the most egregious fallacies ever offered for acceptance," is an opinion wholly due to a misapprehension both of the Principle and practice of Christian Science, and to a consequent inability to demonstrate that Science. Without this understanding, no one is capable of impartial or correct criticism; because demonstration and understanding are God's harmonious and immortal keynotes, proven to be such by our Master, by the sick who are cured, and by the sinful who are enlightened. Conditions of criticism.

Strangely enough, we ask for material theories in support of spiritual and eternal truths, when the two are so antagonistic that the material must disappear before the spiritual can be attained. This material existence affords no evidence of spiritual existence and immortality. Sin, sickness, and death do not prove man's entity or immortality. Discord can never establish the facts of harmony. Matter is not the vestibule of Spirit. Weakness of material theorems.

Jesus reasoned on this subject practically, and con-

trolled sickness, sin, and death on the basis of his argument. Understanding the nothingness of material things, he spoke of flesh and Spirit as the two opposites, — as Truth and error, not contributing in any way to each other's happiness and existence. Jesus said: "Do men gather grapes of thorns?" Paul asked: "What concord hath Christ with Belial?"

Irreconcilable differences.

Is there a present or an eternal copartnership between error and Truth, between flesh and Spirit? God is as incapable of producing sin, sickness, and death, as He is of experiencing these errors. How then is it possible for Him to create man subject to this triad of errors, when man is made in the divine likeness?

Copartnership.

Does God create man, who is called material, out of Himself, Spirit? Does evil proceed from Good? Does God commit a fraud on humanity, by making man capable of sin, and then condemning him for it? Would any one call it wise and good to create the primitive, and then punish its derivative?

Can evil be derived from Good? Impossible! Was there original self-creative sin? Then there must have been more than one Creator, more than one God. In common justice, we must admit that God will not punish man for doing what He created him capable of doing, and knew, from the outset, that he would do. God "is of purer eyes than to behold evil." We sustain Truth, not by accepting, but by condemning a lie.

Two creators.

Jesus said of personified evil, that he was "a liar, and the father of it." Truth neither creates a lie, a capacity to lie, nor a liar. If we would only relinquish the be-

lief that God makes sickness, sin, and death, or makes man capable of suffering on account of this malevolent triad, we should begin to sap the foundations of error, and ensure its destruction; but if we theoretically endow mortal mind with the creativeness and authority of Deity, how dare we attempt to destroy what He hath made, or even to deny that God made man evil, and made evil human?

Anthropomorphism.

History teaches that the popular and false notions about the Divine Being and character have originated in the human mind. As there really is no mortal mind, this wrong notion about God must have originated in a false supposition, not in immortal Mind; and it is fading out. It is a false claim, which will eventually disappear, according to the teachings of the Apocalypse.

Two supremacies.

If the opposite of God is as real as He, there must be two supreme powers, and God is not all-powerful. Can Deity be almighty, if another mighty and self-creative being exists, and sways mankind? Hath the Father "Life in Himself," as the Scripture saith? and, if so, can Life, or God, dwell in evil, and create it? Can matter drive Spirit hence, and so defeat omnipotence?

All-powerful matter.

Is the woodman's axe, which destroys a tree's so-called life, superior to omnipotence? Can a leaden bullet deprive a man of Life, — that is, of God, who is his Life? If God is at the mercy of matter, then matter is omnipotent. Such doctrines are "confusion worse confounded." If two statements directly contradict each other, one must be false. Is Science thus contradictory?

Christian Science, rightly understood, coincides with the Scriptures, and sustains logically and demonstratively every point it presents. Otherwise it would not be Truth, and could not present its proofs. Christian Science is not made up of contradictory aphorisms, nor of the inventions of those who scoff at God. It presents the calm and clear verdict of Truth against error, uttered and illustrated by the Prophets, by Jesus, by the Apostles, as recorded throughout the Scriptures.

Biblical facts.

Why are the words, rather than the remarkable works of Jesus, more frequently cited for our instruction? Is it not because there are few who have gained a true knowledge of the great import, to Christianity, of those very works?

Sometimes it is said: "Rest assured that whatever effect Christian Scientists may have on the sick, it comes through rousing within them a belief that these healers have a wonderful power, derived from the Holy Ghost, in the removal of disease." Is it likely that church-members have more faith in some Christian Scientist, whom they have perhaps never seen, and against whom they have been warned, than they have in their own accredited and orthodox pastors, whom they have seen, and been taught to love, trust, and revere?

Personal confidence.

Let any clergyman try to cure his friends by their faith in himself. Will that faith heal them? Yet Scientists will take the same cases, and cures will follow. Is this the result of their faith in the Scientist, rather than in their pastor? I have healed infidels, whose only objection to this method

Infidelity.

was, that I as a Christian Scientist believed in the Holy Spirit, while the patients did not.

Because the evidence of the existence of Spirit, or Soul, is palpable to spiritual sense only, and not apparent to the material senses, which only cognize the unrealities of existence, — though you aver that these senses are indispensable to man's existence or entity, — you must change the human concept of yourself as matter disappears, and at length know yourself spiritually. Cognizance.

True Christianity is to be honored wherever found; but when shall we arrive at the goal that word implies? From Puritan parents, the discoverer of Christian Science early received her religious education. In childhood she often listened with joy to these words, falling from the lips of her sainted mother: "God is able to raise you up from sickness;" and she pondered the meaning of that Scripture she so often quotes: "And these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." Parentage.

A Christian Scientist and an opponent are like two artists. One says: "I have spiritual mind-pictures, indestructible and glorious. When others see them as I do, in their true light and loveliness, — and know that these pictures are real and eternal, because drawn from Truth, — they will find that nothing is lost, and all is won, by a right estimate of what is real." Two artists.

The other artist replies: "You wrong my experience. I have no mind-pictures except those which are material. It is true that materiality renders my pictures imperfect and destructible; yet I would not exchange mine for

yours, for they give me much personal pleasure, and they are not excruciatingly transcendental. They require less self-abnegation, and keep Soul well out of sight. Moreover, I have no notion of losing my old doctrines or human opinions."

Dear reader, which mind-picture, or eternalized thought, shall be real to you, — the material or the spiritual? Both you cannot have. You are bringing out your own ideal. This ideal is either temporal or eternal. Either Spirit or matter is your model. If you try to have two models, then you practically have none. Like a pendulum in a clock, you will strike the ribs of matter, and be thrown back and forth, swinging forever between the real and the unreal.

Mental pictures.

Hear the wisdom of Job, as given in the excellent translation of the late Rev. George R. Noyes, D.D., of Harvard University:

> Shall mortal man be more just than God?
> Shall man be more pure than his Maker?
> Behold, He putteth no trust in His ministering spirits,
> And His angels He chargeth with frailty.
> What then are they who dwell in houses of clay,
> Whose foundation is in the dust,
> Who crumble to pieces as if moth-eaten?
> Between morning and evening they are destroyed;
> They perish forever, and none regardeth it.
> The excellency that is in them is torn away;
> They die before they have become wise.

CHAPTER X.

PRAYER.

And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. — Jesus.

Your Father knoweth what things ye have need of, before ye ask Him. — Jesus.

THOUGHTS unspoken are not unknown to the divine Mind. Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in word and deed. Definition.

What are the motives of prayer? Do we pray to make ourselves better, or to benefit those who hear us, — to enlighten the ignorance of the Infinite, or to be heard of men? Are we benefited by praying? The desire which goes forth hungering after righteousness is blessed of our Father, and does not return unto us void. Motives.

God is not moved by the breath of praise to do more than He has already done; nor can the Infinite do less than bestow all good, since He is unchanging Wisdom and Love. We can perhaps do more for ourselves by petitions; but the All-perfect does not grant them simply on the ground of lip-service, for He already knows all. Deity unchangeable.

Prayer cannot change the Science of Being. Goodness alone reaches the demonstration of Truth. A request that another may work for us never does our work. The habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed, — an error which impedes spiritual growth.

Perfection.

God is Love. Can we ask Him to be more? God is Intelligence. Can we inform the infinite Mind, or tell Him anything He does not already comprehend? Do we hope to change perfection? Shall we plead for more at the open fount, which always pours forth more than we receive? Does spoken prayer bring us nearer the Source of all existence and blessedness?

Asking God to *be* God is a "vain repetition." God is "the same yesterday and to-day and forever;" and He who is immutably right will do right, without being reminded of His province. The wisdom of man is not sufficient to warrant him in advising God.

The spiritual mathematics.

Who would stand before a blackboard, and pray the principle of mathematics to work out the problem? The rule is already established, and it is our task to work out the solution. Shall we ask the divine Principle of all goodness to do His own work? That work was finished long ago; and we have only to avail ourselves of God's rule, in order to receive the blessing.

The Divine Being must be reflected by man; else man is not the image and likeness of the patient, tender, and true, the one "altogether lovely;" but to understand God is the work of eternity, and demands absolute consecration of thought and energy.

How empty are our conceptions of Deity! We admit theoretically that God is good, omnipotent, and omnipresent; and then we try to give information to this infinite Mind, and we plead for unmerited pardon, and a liberal outpouring of benefactions. Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more. Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech. Prayerful ingratitude.

If we are ungrateful for Life, Truth, and Love, and yet return thanks to God for all blessings, we are insincere, and incur the sharp censure our Master pronounces on hypocrites. In such a case the only acceptable prayer is to put the finger on the lips and remember our blessings. While the heart is far from divine Truth and Love, we cannot conceal the ingratitude of barren lives, for God knoweth all things.

What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, and good deeds. To keep the commandments of our Master, and follow his example, is our proper debt to him, and the only worthy evidence of our gratitude for all he has done. Outward worship is not of itself sufficient to express loyal and heartfelt gratitude, since he has said: "If ye love me, keep my commandments." Efficacious petitions.

The habitual struggle to be always good is unceasing prayer. Its motives are made manifest in the blessings they bring, — which, if not acknowledged in audible words, attest our worthiness to be made partakers of Love.

Simply asking that we may love God will never make us love Him; but the longing to be better and holier, — expressed in daily watchfulness, and in striving to assimilate more of the divine character, — this will mould and fashion us anew, until we awake in His likeness. We reach the Science of Christianity through demonstration of the divine nature; but in this world goodness will "be evil spoken of," and patience must work experience.

Patience.

Audible prayer can never do the works of divine understanding, which regenerates; but silent prayer, watchfulness, and devout obedience enable us to follow Jesus' example. Long prayers, ecclesiasticism, and creeds have clipped the divine pinions of Love, and clad religion in human robes. They materialize worship, hinder the Spirit, and keep man from demonstrating his power over error.

Veritable devotion.

Sorrow for wrong-doing is but one step towards reform, and the very easiest step. The next and great step required by Wisdom is the test of our sincerity, — namely, reformation. To this end we are placed under the stress of circumstances. Temptation bids us repeat the offence, and woe comes in return for what is done. So it will ever be, till we learn that there is no discount in the law of justice, and that we must pay "the uttermost farthing." The measure ye mete "shall be measured to you again," and it will be full "and running over."

Sorrow and reformation.

Saints and sinners get their full award, but not always in this world. The followers of Christ must drink his cup. Ingratitude and persecution will fill it to the brim; but God pours the riches of His love into the under-

standing and affections, giving us strength according to our day. Sinners flourish "like a green bay-tree;" but, looking farther, the Psalmist could see their end, — namely, destruction.

Prayer is sometimes used, like the Roman Catholic confessional, to cancel sin. This error impedes true religion. Sin is forgiven, only as it is destroyed by Christ, — Truth and Love. If prayer nourishes the belief that sin is cancelled, and that man is made better by merely praying, it is an evil. He grows worse, who continues in sin because he thinks himself forgiven. Cancellation of human sin.

An apostle says that the Son of God [Christ] came to "destroy the *works* of the Devil." We should follow our divine exemplar, and seek the destruction of all evil works, error and disease included. We cannot escape the penalty due for sin. The Scripture says, that if we deny Christ, "he will also deny us." Diabolism destroyed.

The divine Love corrects and governs man. Men may pardon, but this divine Principle alone reforms the sinner. God is not separate from the wisdom He bestows. The talents He gives we must improve. Calling on Him to forgive our work, badly done or left undone, implies the vain supposition that we have nothing to do but ask pardon, and that afterwards we shall be free to repeat the offence. Pardon and amendment.

To cause suffering, as the result of sin, is the means of destroying sin. Every supposed pleasure in sin will furnish more than its equivalent in pain, until belief in material life and intelligence is destroyed. To reach Heaven, the harmony of Being, we must understand the divine Principle of Being.

"God is Love." More than this we cannot ask; higher we cannot look; farther we cannot go. To suppose that God forgives or punishes sin, accordingly as His mercy is sought or unsought, is to misunderstand Love, and make prayer the safety-valve for wrong-doing.

Mercy.

Jesus uncovered and rebuked sin before he cast it out. Of a sick woman he said that Satan had bound her; and to Peter he said, "Thou art an offence unto me." He came teaching and showing men how to destroy sin, sickness, and death. He said of the fruitless tree, "Cut it down."

Divine severity.

It is believed by many that a certain magistrate, who lived in the time of Jesus, left this record: "His rebuke is fearful." The strong language of our Master confirms this description.

The only civil sentence which he had for error was, "Get thee behind me, Satan." Still stronger evidence that Jesus' reproof was pointed and pungent is his own words, showing the necessity for such forcible utterance, when he cast out devils and healed the sick and sinful. The relinquishment of error deprives material sense of its false claims.

Audible prayer is impressive; it gives momentary solemnity and elevation to thought; but does it produce any lasting benefit? Looking deeply into these things, we find that "zeal, not according to knowledge," gives occasion for reaction unfavorable to spiritual growth, sober resolve, and a wholesome perception of God's requirements. The motives for verbal prayer may embrace too much love of applause to induce or encourage Christian sentiment.

Audible praying.

Physical sensation, not Soul, produces ecstasy and emotions. If spiritual sense always guided men at such times, there would grow out of those ecstatic moments a higher experience and better life, with more devout self-abnegation and purity. A self-satisfied ventilation of fervent sentiments never makes a Christian. God is not influenced by man. The "divine ear" is not an auditorial nerve. It is the all-hearing and all-knowing Mind, to whom each want of man is always known, and by whom it will be supplied. Emotional utterances.

The danger from audible prayer is, that it may lead us into temptation. By it we may become involuntary hypocrites, uttering desires which are not real, and consoling ourselves, in the midst of sin, with the recollection that we have prayed over it, or mean to ask forgiveness at some later day. Hypocrisy is fatal to religion. Hypocrisy.

A wordy prayer may afford a quiet sense of self-justification, though it makes the sinner a hypocrite. We never need despair of an honest heart; but there is little hope for those who only come spasmodically face to face with their wickedness, and then seek to hide it.

Such prayers are indexes which do not correspond with the character. They hold secret fellowship with sin. Such hypocrites are spoken of by Jesus as "whited sepulchres, full of uncleanness."

If a man, though apparently fervent and prayerful, is impure, and therefore insincere, what must be the comment upon him? If he had reached the loftiness of his prayer, there would be no occasion for such comment. If we feel the aspiration, humility, gratitude, and love which our words express, Insincerity.

this God accepts; and it is wise not to try to deceive ourselves or others, for "there is nothing covered that shall not be revealed." Professions and audible prayers are like charity in one respect, — they "cover a multitude of sins." Praying for humility, with whatever fervency of expression, does not always mean a desire for it. If we turn away from the poor, we are not ready to receive the reward of Him who blesses the poor. We confess to having a very wicked heart, and ask that it may be laid bare before us; but do we not already know more of this heart than we are willing our neighbor should see?

Searching the heart.

We ought to examine ourselves, and learn what is the affection and purpose of the heart; for this alone can show us what we honestly are. If a friend informs us of a fault, do we listen to the rebuke patiently, and credit what is said? Do we not rather give thanks that we are "not as other men"? During many years the author has been most grateful for merited rebuke. The sting lies in unmerited censure, — the falsehood which does no one any good.

Summit of aspiration.

The test of all prayer lies in the answer to these questions: Do we love our neighbor better because of this asking? Do we pursue the old selfishness, satisfied with having prayed for something better, though we give no evidence of the sincerity of our requests, by living consistently with our prayer? If selfishness has given place to kindness, we shall regard our neighbor unselfishly, and bless them that curse us; but we shall never meet this great duty by simply asking that it may be done. There is a cross to be taken up, before we can enjoy the fruition of our hope and faith.

Dost thou "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"? This command includes much, — even the surrender of all merely material sensation, affection, and worship. This is the El Dorado of Christianity. It involves the Science of Life, and recognizes only the divine control of Spirit, wherein Soul is our master, and sensation has no place. Practical religion.

Are you willing to leave all for Christ, for Truth, and so be counted among sinners? No! Do you really desire to attain this point? No! Then why make long prayers about it, and ask to be Christ-like, since you care not to tread in the footsteps of our dear Master? If unwilling to drink his cup, wherefore pray with the lips that you may be partakers of it? Consistent prayer is the desire to do right. Prayer means that we desire to, and will, walk in the light, so far as we receive it, even though with bleeding footsteps, and, waiting patiently on the Lord, will leave our real desires to be rewarded by Him. The chalice sacrificial.

The world must grow to the spiritual understanding of prayer. If good enough to share Jesus' cup of earthly sorrows, we shall endure them. Until we are thus divinely qualified, and willing to drink his cup, millions of vain repetitions will never pour into prayer the unction of Spirit, in demonstration of power, and "with signs following." Christian Science reveals the necessity of overcoming the world, the flesh, and evil, and thus destroying all error.

Seeking is not sufficient. It is striving which enables us to enter. Spiritual attainments open the door to a higher understanding of the divine Life.

Perfunctory genuflections.

One of the forms of worship in Thibet is to carry a praying-machine through the streets, and stop at the doors to earn a penny by grinding out a prayer; whereas civilization pays for prayers by the clergy, in lofty edifices. Is the difference very great, after all?

Asking amiss.

Experience teaches us that we do not always receive the blessings we ask for in audible prayer. There is some misapprehension of the source and means of all goodness and blessedness, or we should certainly receive what we ask for. The Scriptures say: "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." What we desire and ask for, it is not always best for us to receive. In this case infinite Love will not grant the request. Do you ask Wisdom to be merciful, and not punish sin? Then "ye ask amiss." Without punishment, sin would multiply. Jesus' prayer, "forgive us our debts," specified also the terms of forgiveness. When forgiving the adulterous woman he said, "Go and sin no more."

Remission of penalty.

A magistrate sometimes remits the penalty, but this may be no moral benefit to the criminal; and at best, it only saves him from one form of punishment. The moral law, which alone has the right to acquit or condemn, always demands restitution, before mortals can "go up higher." Broken law brings penalty, in order to compel this progress.

Principle unforgiving.

Mere legal pardon (and there is no other, for Principle never pardons our sins or mistakes) leaves the offender free to repeat the offence; if, indeed, he has not already suffered sufficiently from vice to make him turn from it with loathing. Truth

bestows no pardon upon error, but wipes it out in the most effectual manner. Jesus suffered for our sins, not to annul the divine sentence against wrong, but to check the sin, and show that it must bring inevitable suffering.

Petitions only bring mortals the results of their own faith. We know that a desire for holiness is requisite in order to gain it; but if we desire holiness above all else, we shall sacrifice everything for it. We must be willing to do this, that we may walk securely in the only practical road to holiness. Audible prayer cannot change the unalterable Truth, or give us an understanding of it; but a fervent habitual desire to know and do the will of God will bring us into all Truth. Such a desire has little need of any expression from the lips. Its very best expression is in thought and life.

Foregone conclusion.

"The prayer of faith shall save the sick," says the Scripture. What is this healing prayer? A mere request that God will heal the sick has no power to gain more of the divine presence than is always at hand. The only beneficial effect of such prayer for the sick is on the human mind, making it act more powerfully on the body, through a blind faith in God. This, however, is one belief casting out another, — a belief in the unknown, casting out a belief in sickness. It is not Truth itself which does this; nor is it the human understanding of the divine healing Principle, as manifested in Jesus, whose humble prayers were deep and conscientious protests of man's unity with Truth and Love.

Prayer for the sick.

Prayer to a corporeal God affects the sick like a drug, having no efficacy of its own, but borrowing its power

from human faith and belief. The drug does nothing, because it has no intelligence. It is faith, not divine Principle or Love, which causes a drug apparently to be either poisonous or sanative.

This common custom, of praying for the recovery of the sick, finds help in blind belief; whereas help should come from the enlightened understanding. Changes in belief may go on indefinitely; but they are the merchandise of human thought, and not the outgrowth of Divine Science.

Impartiality.

Does Deity interpose in behalf of one worshipper, and yet not help another, who offers the same measure of prayer? If the sick recover because they pray, or are prayed for audibly, only petitioners (*per se* or by proxy) should get well. Now in Divine Science, wherein prayers are mental, *all* may avail themselves of God, as "a very present help in trouble." Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, "Ho! every one that thirsteth, come ye to the waters."

Public exaggerations.

In public prayer we often go beyond our convictions, beyond the honest standpoint of fervent desire. If we are not secretly yearning and openly striving for the accomplishment of all we ask, our prayers are "vain repetitions," such as the heathen use. If our petitions are sincere, we labor for what we ask, and our Father, who seeth in secret, will reward us openly. Can the mere public expression of our desires increase them? Do we gain the omnipotent ear sooner by words than by thoughts? Even if prayer is sincere, God knows our need before we tell Him or our fellow-beings about it. If we bring the desire hon-

estly and silently and humbly before Him, we shall incur less risk of overwhelming our real wishes in a torrent of words.

If we pray to God as a corporeal being, this will prevent us from relinquishing the human doubts and fears which attend such belief; and so we cannot grasp the wonders wrought by infinite Love, to whom all things are possible. Because of human ignorance of the divine Principle, the Father of All is represented as a corporeal creator. Hence men recognize themselves as merely physical, and are ignorant of the origin of man and his eternal incorporeal existence. The world of error is blind to the reality of man's existence, for the world of sensation is ignorant of the Life which is Soul. Corporeal ignorance.

If we are sensibly with the body, and regard Omnipotence as a corporeal, material person, whose ear we would gain, we are not "absent from the body and present with the Lord," in the demonstration of Spirit. We cannot "serve two masters." To be "present with the Lord" is not to have mere emotional ecstasy or faith, but to have the actual demonstration and understanding of Life, as revealed in Christian Science. To be "with the Lord" is to be in obedience to the law of God, to be absolutely governed by Spirit, not by matter. Bodily presence.

Become conscious, for a single moment, that Life and Intelligence are purely spiritual, — neither in nor of matter, — and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well. Sorrow is turned into joy, when the body is controlled by spiritual Spiritualized consciousness.

Life, Truth, and Love. Hence the hope of the promise Jesus bestows: "He that believeth on me, the works that I do shall he do also, . . . because I go to my Father, — [because the Ego is absent from the body, and present with Truth and Love.]" The Lord's Prayer is the prayer of Soul, not of material sense.

Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding, and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you may speak "as one having authority."

When thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

So spake Jesus. The closet typifies the sanctuary of Spirit, whose door shuts out sinful sense, but opens to Truth, Life, and Love. Closed to error, it is open to Truth, and *vice versa*. The Father in secret is unseen to the physical senses; but He knows all things, and rewards according to motives, not according to speech. To enter into the heart of prayer, the door of the erring senses must be closed. Lips must be mute and materialism silent, that man may have audience with Spirit, the divine Principle which destroys all error.

Spiritual sanctuary.

In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness. We must resolve to take up

Effectual invocation.

the cross, and go forth, with honest hearts, to work and watch for Wisdom, Truth, and Love. We must "pray without ceasing." Such prayer is answered, inasmuch as we put our desires into practice. The Master's injunction is, that we pray in secret, and let our lives attest our sincerity.

Christians rejoice in secret beauty and bounty, hidden from the world, but known to God. Self-forgetfulness, purity, and affection are constant prayers. Practice, not profession, — understanding, not belief, — gain the ear and right hand of Omnipotence, and they assuredly call down infinite blessings. Trustworthiness is the foundation of enlightened faith. Without a fitness for holiness we cannot receive it. Trustworthy beneficence.

A great sacrifice of material things must precede this advanced spiritual understanding. The highest prayer is not one of faith merely; it is demonstration. Such prayer heals sickness, and must destroy sin and death. It distinguishes between the falsity of sinful sense, and Truth that is sinless. Loftiest adoration.

Our Master taught his disciples one brief prayer, which we name, after him, the Lord's Prayer. Our Master said, "After this manner therefore pray ye," and then he gave that prayer which covers all human needs. There is indeed some doubt, among Bible scholars, whether the last line is not an addition to the prayer, by a later copyist; but this does not affect the meaning of the prayer itself. The prayer of Jesus Christ.

In the phrase, "Deliver us from evil," the original properly reads, "Deliver us from the Evil One." This reading strengthens our Scientific apprehension of the petition; for Christian Science teaches us that the Evil

One, or one evil, is but another name for material sensation.

Only as we rise above all material sensuousness and sin, can we reach the Heaven-born aspiration and spiritual consciousness which is indicated in the Lord's Prayer, and instantaneously heals the sick.

Here let me give what I understand to be the spiritual interpretation of the Lord's Prayer:

Our Father which art in Heaven,
Our Father-Mother God, all-harmonious,

Hallowed be Thy name.
Adorable One.

Thy Kingdom come.
Thy kingdom is come,
Good is ever-present and omnipotent.

Thy will be done in earth, as it is in Heaven.
Enable us to know, — as in Heaven, so on earth, — God is All in all.

Give us this day our daily bread;
Give us grace for to-day; feed Thou the famished affections;

And forgive us our debts, as we forgive our debtors.
And divine Love is reflected in love;

And lead us not into temptation, but deliver us from evil;
And Love leaveth us not in temptation, but delivereth us from evil, — sin, disease, and death.

For Thine is the Kingdom and the power and the glory forever.
For God is Substance, Intelligence, Life, Truth, Love.

CHAPTER XI.

ATONEMENT AND EUCHARIST.

And they that are Christ's have crucified the flesh, with the affections and lusts. — Paul.

For Christ sent me not to baptize, but to preach the Gospel. — Paul.

For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. — Jesus.

ATONEMENT is the exemplification of man's unity with God, whereby he reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated this oneness with the Father, and for this we owe him endless homage. His mission was both individual and collective. He did Life's work aright, not only in justice to himself, but in mercy to mortals, — to show them how to do theirs, but not to do it for them, or relieve them of a single responsibility. He acted boldly, against the accredited evidence of the senses, against Pharisaical creeds and practices, and refuted all opponents with his healing power.

Divine oneness.

The atonement of Christ reconciles man to God, not God to man; for the Principle of Christ is God, and how can God propitiate himself? How can the Christ-heart reach higher than itself, when no fountain can rise higher than its source? Christ could conciliate no nature above his own, derived from

Reconciliation.

the eternal Love. It was therefore Christ's purpose to reconcile man to God, not God to man. Love and Truth are not at war with God's idea, and man is this idea. Man cannot exceed God in Love, and so atone for himself. Even Christ could not reconcile Truth to error, for they are irreconcilable. Jesus aided in reconciling man to God, only by giving man a truer sense of Love, the divine Principle of his teachings, which would redeem man from under the law of matter, by this explanation of the law of Spirit.

The Master forbore not to speak the whole Truth, declaring precisely what would destroy sickness, sin, and death; although his teaching set households at variance, and brought to their material beliefs not peace, but a sword.

Repentance.

Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to understand Jesus' atonement for sin, and aid its efficacy; but if the sinner continues to pray and repent, sin and be sorry, he hath little part in the atonement, — in the *at-one-ment* with God, — for he lacks the practical repentance which reforms the heart, and enables one to do the will of Wisdom. Those who cannot demonstrate, at least in part, the divine Principle of the teachings and practice of our Master, have no part in God. If living in disobedience to Him, we ought to feel no security, although God is good and man is repentant.

Jesus' career.

Jesus urged the commandment, "Thou shalt have no other gods before Me," which may be rendered: Thou shalt have no belief of life in matter: thou shalt not know evil, for there is one Life, —

even God, Good. He rendered "unto Cæsar the things that are Cæsar's, and unto God the things that are God's." He finally paid no homage to forms of doctrine or theories of man, but acted and spake as he was moved, not by spirits, but by Spirit.

To the ritualistic priest and hypocritical Pharisee he said, "Even the publicans and harlots go into the Kingdom of Heaven before you." His history made a new calendar, which we call the Christian era; but he established no form of worship. He knew that men can be baptized, partake of the eucharist, support the clergy, observe the Sabbath, make long prayers, and yet be sensual and sinful. Ritualism.

Jesus bore our infirmities, he knew the error of mortal belief, and "through his stripes [the denial of error] we are healed." "Despised and rejected of men," returning blessing for cursing, he taught mortals the opposite of themselves, even the nature of God; and when error felt the power of Truth, the scourge and cross awaited the great Teacher. Yet he swerved not, well knowing that to obey the Divine order and trust God, saves retracing and traversing anew the path from sin to holiness. Example.

Material belief is slow to acknowledge what the spiritual fact implies. The cross is the central emblem of history. It commands sure entrance into the realm of Love. St. Paul wrote, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us;" that is, put aside material self and sense, and seek the divine Principle and Science of all healing. Behest of the cross.

If Truth is overcoming error in your daily walk and conversation, you can finally say, "I have fought the good fight, I have kept the faith," because you are a better man. This is having our part in the at-one-ment with Truth and Love. It is vain and selfish to stand still and pray, expecting, because of another's goodness, suffering, and triumph, that we shall thus reach his harmony and reward.

Good fight.

If the disciple is advancing spiritually, he constantly turns away from material sense, and looks towards the imperishable things of Spirit. If honest, he will be in earnest from the start, and so gain a little each day in the right direction, till at last he finishes his course with joy.

If my friends are going to Europe, while I am *en route* for California, we are not journeying together. We have separate time-tables to consult, different routes to pursue. Our paths have diverged at the very outset, and we have little opportunity to help each other. On the contrary, if my friends pursue my course, we have the same railroad guides, and our mutual interests are identical; or, if I take up their line of travel, they will help me on, and our companionship may continue.

Inharmonious travellers.

Being in sympathy with matter, the worldly man is at the beck and call of error, and will be attracted thitherward. He is like a traveller going westward, for a pleasure-trip. The company is alluring and the pleasures exciting. After following the sun for six days, he turns east on the seventh,—satisfied, if he can only imagine himself drifting in a certain direction. By-and-by, ashamed of his zigzag course, he perhaps steals the passport of some wiser pil-

Zigzag course.

grim, as a help towards finding and following the right road once more.

Vibrating, like a pendulum, between sin and the hope of forgiveness, — selfishness and sensuality causing constant retrogression, — our moral progress will be very slow. Waking to Christ's demand, mortals experience suffering. This causes them, even as drowning men, to make vigorous efforts to save themselves; and, through Christ's precious love, these efforts are crowned with success. Retrogression.

"Work out your own salvation," is the demand of Life and Love; for to this end God worketh with you. "Occupy till I come!" Wait for your reward, "and be not weary in well-doing." If your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race. Rewards.

When the smoke of battle clears away, you will discern the good you have done, and receive according to your deserving. Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified.

Final deliverance from error — whereby we rejoice in immortality, boundless freedom, and sinless sense — is neither reached through paths of flowers, nor by pinning one's faith to another's vicarious effort. Whosoever believeth that wrath is righteous, or that Divinity is appeased by human suffering, does not understand God. Deliverance not vicarious.

Justice requires reformation of the sinner. Mercy cancels the debt only when justice approves. Revenge is inadmissible. Wrath, which is only appeased, is not

destroyed, but partially indulged. Wisdom and Love may require many sacrifices of self, to save us from sin. One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son is divinely unnatural. Such a theory is man-made. The atonement is a hard problem in theology; but its more reasonable explanation is, that suffering is an error of sinful sense, which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love.

Justice and substitution.

Rabbinical lore said: "He that taketh one doctrine, firm in faith, has the Holy Ghost dwelling in him." This preaching receives a strong rebuke in the Scripture, "Faith without works is dead." Faith, if it be mere belief, is as a pendulum, swinging between nothing and something, having no fixity. Faith, advanced to spiritual understanding, is the evidence gained from Spirit, which rebukes material beliefs, and establishes the claims of God.

Doctrines and faith.

In Hebrew, Greek, Latin, and English, *faith*, and the words corresponding thereto, have these two definitions, *trustfulness* and *trustworthiness*. One kind of faith trusts our welfare to another being. The other kind of faith understands how to work out one's "own salvation, with fear and trembling." "Lord, I believe; help thou mine unbelief!" expresses the helplessness of a blind faith; whereas the injunction, "Believe, and thou shalt be saved!" demands self-reliant trustworthiness, which includes the understanding and confides all to God.

Self-reliance and confidence.

The Hebrew verb *to believe* means also *to be firm*, or *to be constant*. This certainly applies to Truth and Love, understood and practised. Firmness in error will never save from sin, disease, and death.

Acquaintance with the original texts, and willingness to give up human beliefs (established by hierarchies, and instigated sometimes by the worst passions of men), open the way for Christian Science to be understood, and make the Bible the chart of Life, to mark the healing currents and buoys of Truth. Holy chart.

He to whom "the arm of the Lord is revealed" will believe our report, and rise into newness of Life, with regeneration. This is having part in the atonement; this is the understanding, wherein Jesus suffered and triumphed. The time is not distant when the ordinary theological views of atonement will undergo a great change, — a change as radical as that which has come over popular opinions in regard to predestination and future punishment. Radical changes.

Does erudite theology regard the crucifixion of Jesus as chiefly providing a ready pardon for all sinners who ask for it, and are willing to be forgiven? Does Spiritualism find Jesus' death necessary only for the presentation, after death, of the material Jesus, as a proof that spirits can return to earth? Then we must differ from them both. Purpose of crucifixion.

The efficacy of the crucifixion lies in the practical affection and goodness it demonstrated for mankind. The Truth had been living in their midst; but until they saw that it enabled their Master to triumph over the grave, his own disciples could not admit such an

event to be possible. After the resurrection, even the unbelieving Thomas was forced to acknowledge how complete was the proof.

True flesh and blood.

The spiritual essence of blood is sacrifice. The efficacy of Jesus' spiritual offering was infinitely greater than can be expressed by our sense of human blood. The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon "the accursed tree," than when it was flowing in his veins, as he went daily about his Father's business. His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that Life.

Effective triumph.

Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals the sick, casts out error, and triumphs over death. Jesus presented the ideal of God better than could any man whose origin was less spiritual. He demonstrated, more spiritually than all others, the Principle of Being, by his union with God. Hence the force of his admonition, "If ye love me, keep my commandments."

Imitation.

Though demonstrating control over disease for others' benefit, the great Teacher by no means relieved them from giving the requisite proofs of their own standing in Divine Science. He worked for their guidance, that they might demonstrate this power as he did, and understand his Principle. Implicit faith in the Teacher, and all the emotional love we can bestow on him, will never alone make us imitators of him. We must go and do likewise, else we are not improving the great blessings which our blessed Master worked and

suffered to bestow upon us. The divinity of the Christ was made manifest in the humanity of Jesus.

While we adore Jesus, and the heart overflows with gratitude for what he has done for mortals, — treading alone his loving pathway up to the throne of glory, in speechless agony exploring the way for us, — yet Jesus spares us not one individual experience, if we follow his commands faithfully; and all will have the cup of sorrowful effort to drink, in proportion to their demonstration of his Love. Individual experience.

The Christ possessed the Spirit which Jesus implied in his own statements: "I am the Truth and Life;" "I and my Father are one." The Christ is the divinity of the man Jesus. It is this divine Principle, this godliness, which animated the man Jesus, Divine Truth, Life, and Love gave him authority over sin, sickness, and death. His mission was to demonstrate the Divine Science of celestial Being, to prove what God is, and what He does for man. Christ's demonstration.

A musician demonstrates the beauty of the music he teaches, in order to show the learner the way by practice as well as precept. Jesus' demonstration of Truth involved such an awful sacrifice as makes us admit its Principle to be Love. This was the precious import of our Master's sinless career, and his demonstration of power over death. He proved, by his deeds, that Christian Science destroys sickness, sin, and death. Proof in practice.

Our Master taught no mere theory, doctrine, or belief. It was a divine Principle which he revealed. His proof was no form or system of religion and worship, but Christian Science, working out the harmony

of Life and Love. Jesus sent a message to John the Baptist, which was intended to prove beyond a question that the Christ had come: "Go and tell him the things ye see and hear; how the sick are healed, the lame walk, the deaf hear, the blind see, and to the poor the Gospel is preached." In other words: "Tell John what the demonstration of power is, and he will at once perceive that God is the Principle in the Messianic work."

That Life is God, Jesus demonstrated by his reappearance after the crucifixion, in accordance with his Scientific statement: "Though you destroy this temple [body], yet will I [Spirit] build it again." It is as if he had said: The I — the Life, Substance, and Intelligence of the universe — is not in matter, to be destroyed.

Living temple.

Jesus' parables explain Life as never mingling with sin and death. He laid the axe of Science at the root of material knowledge, that it might be ready to cut down the false doctrine of Pantheism, — that God, or Life, is in or of matter.

The axe.

Jesus sent forth seventy students at one time, but only eleven left a desirable historic record. Tradition credits him with two or three hundred other disciples who have left no name. "Many are called, but few are chosen." They fell away from grace because they never truly understood their Master's instruction.

Recreant disciples.

Why do those who profess to follow Christ reject the essential religion he came to establish? His persecutors made their strongest attack upon this very point, endeavoring to hold him at the mercy of matter, and kill him according to certain assumed laws.

The Pharisees claimed to know and teach the divine will; but they only hindered the success of Jesus' mission. Even many of his students stood in his way. If the Master had never taken a student, or taught the unseen verities of God, he would not have been crucified. The determination to hold Spirit in the grasp of matter is the persecutor of Truth. Help and hindrance.

While respecting all that is good in the Church, or out of it, our consecration to Christ should be on the ground of demonstration, not profession. In conscience, we cannot hold to beliefs outgrown; and by understanding more of the divine Principle of the deathless Christ, we are enabled to heal the sick and to triumph over sin.

Neither the origin, the character, nor the work of Jesus was generally understood. Not a single component part of his nature did the material world measure aright. Even his righteousness and purity did not hinder men from saying: "He is a glutton, and a friend of the impure; and Beelzebub is his patron." Misleading conceptions.

Remember, thou Christian martyr, it is enough if thou art found worthy to unloose the sandals of thy Master's feet! To suppose that persecution for righteousness' sake belongs to the past, — and that Christianity to-day is at peace with the world, because it is honored by sects and societies, — is to mistake the very nature of this religion. History ever repeats itself. The trials encountered by prophet, disciple, and apostle, "of whom the earth was not worthy," await, in some form, every pioneer of Truth. Persecution.

There is too much animal courage in society, and not sufficient moral courage. Christians must take up arms against error at home and abroad. They must grapple with sin, in themselves and in others, and continue this warfare until they have finished their course. If they keep the faith, they will have the crown of rejoicing.

Bravery.

Christian experience teaches faith in the right, and disbelief in the wrong. It bids us work the more earnestly in times of persecution, because then our labor is more needed. Great is the reward of self-sacrifice, though we may never receive it in this world.

There is a tradition that Publius Lentulus wrote to the authorities at Rome: "The disciples of Jesus believe him the Son of God." Those instructed in Christian Science have reached the glorious perception that God is the only author of man. The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus — that is, Joshua, or Saviour.

A legend.

The illumination of Mary's spiritual sense put to silence material law, and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of men. The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that Being is Spirit. The Christ dwelt forever as an ideal in the bosom of the Principle of the man Jesus, and woman perceived this idea, though at first faintly developed in infant form.

The Madonna.

Man, as the offspring of God, the idea of Spirit, is the immortal evidence that Spirit is harmonious, and man

eternal. Jesus was the offspring of Mary's self-conscious communion with God. Hence he could give a more spiritual idea of Life than other men, and could demonstrate the Science of his divine Principle.

Born of a woman, Jesus' advent in the flesh partook partly of Mary's earthly condition; although he was endowed with the divine "Spirit without measure." This accounts for his struggles in Gethsemane and on Calvary, and this enabled him to be the mediator, or *way-shower*, between God and men. Had his origin and birth been wholly apart from mortal usage, Jesus would not have been appreciable to mortal mind as the Way. Mediator.

Rabbi and priest taught the Mosaic law, which said: "An eye for an eye," and "Whosoever sheddeth man's blood, by man shall his blood be shed." Not so did Jesus, the new executor for God, present the divine law of Love, which blesses even those who curse it. Retaliation.

As the individual ideal of Truth, Christ Jesus came to rebuke rabbinical error, and all sin, sickness, and death, — to point out the way of Truth and Life. This ideal was demonstrated throughout the whole earthly career of Jesus, showing the difference between the offspring of Soul and of material sense, of Truth and of error. Rebukes.

If we have triumphed sufficiently over the errors of material sense to allow Soul to hold the control, we shall loathe sin, and rebuke it under every mask. Only in this way can we bless our enemies, though they may not so construe our words. We cannot choose for ourselves, but must work out our salvation in the way Jesus

taught. In meekness and might, he was found preaching the Gospel to the poor. Pride and fear are unfit to bear the standard of Truth, and God will never place it in such hands.

Fleshly ties.

Jesus acknowledged no ties of the flesh. He said: "Call no man your father upon the earth; for one is your Father, who is in Heaven." Again he asked: "Who is my mother, and who are my brethren, but they who do the will of my Father?" We have no record of his calling any man by the name of *father*. He recognized Spirit as the only Creator, and therefore as the Father of all.

Primal healing.

First, in the list of Christian duties, he taught his followers the healing power of Truth and Love. He attached no importance to dead ceremonies. It is the living Christ, the practical Truth, which makes him the Resurrection and the Life, to all who follow him in deed. Obeying his precious precepts, — following his demonstration, so far as we apprehend it, — we drink of his cup, partake of his immortality, and are baptized with his purity; and at last we shall sit down with him, in a full understanding of the divine Principle which was his true Life. For what says Paul? "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come."

Perspective.

Referring to the materiality of the age, Jesus said: "The hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in Truth." Again, foreseeing the persecution which would attend the Science of Spirit, Jesus said: "They shall put you out of the synagogues; yea, the

time cometh, that whosoever killeth you, will think that he doeth God service; and these things will they do unto you, because they have not known the Father nor me."

In ancient Rome a soldier was required to swear allegiance to his general. The Latin word for this oath was *sacramentum*, and our English word *sacrament* is derived from it. Among the Jews it was an ancient custom for the master of a feast to pass each guest a cup of wine. But the Eucharist does not commemorate a Roman soldier's oath; nor was the wine used on convivial occasions, and in Jewish rites, the cup of our Lord. The cup was to show forth his sufferings, — the cup which he prayed might pass from him, though he bowed in holy submission to the divine decree. Sacrament.

As they were eating, Jesus took bread, and blessed it and brake it, and gave it to the disciples, and said, "Take eat, this is my body." And he took the cup, and gave thanks, and gave it to them, saying, "Drink ye all of it."

The true sense is spiritually lost, if the sacrament is confined to the use of bread and wine. The disciples had eaten, yet Jesus prayed, and gave them bread. This would have been foolish, in a literal sense; but, in its spiritual signification, it was natural and beautiful. Jesus prayed. He withdrew from the material senses, to refresh his heart with brighter and spiritual views. Soul-food.

The Passover, which Jesus ate with his disciples in the month Nisan, on the night before his crucifixion, was a

mournful occasion, a sad supper, taken at the close of day, — in the twilight of a glorious career, with shadows fast falling around; and this supper closed forever Jesus' ritualism, or concessions to matter.

Sad repast.

His followers, sorrowful and silent, — anticipating the hour of their Master's betrayal, — partook of the heavenly manna, which of old had fed, in the wilderness, the persecuted followers of Truth. Their bread indeed came down from Heaven. It was the great Truth of spiritual Being, healing the sick and casting out error. Their Master had explained it all before; and now this bread was feeding and sustaining them. They had borne this bread from house to house, *breaking* (explaining) it to others; and now it comforted themselves.

Heavenly supplies.

For this Truth their Master was about to suffer violence, and drain to the dregs his cup of sorrow. He must leave them. With the great glory of an everlasting victory shining already about him, he gave thanks, and said, "Drink ye all of it."

When the human element in him struggled with the divine, our great Leader said: "Not my will, but Thine be done!" that is, Let not the flesh, but the Spirit, be represented in me. This is the new understanding of spiritual Love. It gives all for Christ, or Truth. It blesses enemies, heals the sick, casts out error, raises the dead from trespasses and sins, and preaches the Gospel to the poor, the meek in heart.

The holy struggle.

Christians, are you drinking his cup? Have you shared the blood of the New Covenant, the suffer-

ings and persecutions which attend a new and higher understanding of God? If not, can you then say that you have commemorated Jesus in his cup? Are all who eat bread and drink wine in memory of Jesus willing truly to drink his cup, take his cross, and leave all for the Christ-principle? Then why ascribe this inspiration to a dead rite, instead of showing that Truth has come to the understanding, by casting out error, and making the body "holy and acceptable unto God"? If Christ, Truth, has come to us in demonstration, no commemoration is requisite, for he is Immanuel, or *God with us;* and if a friend be with us, why need we memorials of that friend? Incisive questions.

If all who ever partook of this sacrament had really commemorated the sufferings of Jesus, and drunk of his cup, they would have revolutionized the world. If all who seek his commemoration through material symbols will take up the cross, heal the sick, cast out error, and preach Christ, or Truth, to the poor, they will bring in the millennium. Millennium.

Through all the disciples beheld, they became more spiritual, and understood better what the Master had taught. His resurrection was also their resurrection. It helped them to raise others from spiritual dulness, and from a blind belief in God, into a faint understanding of infinite possibilities. They needed this quickening, for soon their dear Master would rise again in the spiritual scale of existence, and ascend far above their apprehension. As the reward for his faithfulness he would disappear to material sense, in that change which has since been called the Ascension. Fellowship with Christ.

What a contrast between our Lord's Last Supper and his last spiritual breakfast with his disciples, in the bright morning hours, at the joyful meeting on the shore of the Galilean Sea! His gloom had passed into glory, and his disciples' grief into repentance, hearts chastened and pride rebuked. Convinced of the fruitlessness of their toil in the dark, and wakened by their Master's voice, they changed their methods, turned away from material things, and cast their net on the right side. Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensuousness, or the burial of mind in matter, to newness of life in Spirit.

The last breakfast.

This spiritual meeting with our Lord, in the dawn of a new light, is the morning meal which Christian Scientists commemorate. They bow before Christ, Truth, to receive more of his reappearing, and silently commune with the divine Principle thereof. They celebrate their Lord's victory over death, his probation in the flesh after death, its exemplification of human probation, and his spiritual and final ascension above matter, or the flesh, when he rose out of material sight.

Our baptism is a purification from all error. Our church is built on the divine Principle of Christian Science. We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life, by bringing forth the fruits of Love, — casting out error and healing the sick. Our eucharist is spiritual communion with the one God. Our bread, "which cometh down from Heaven," is Truth. Our cup is the cross, our wine the inspiration of Love, — the draught our Master drank, and commended to his followers.

Purification.

The design of Love is to reform the sinner. If his punishment here has been insufficient to reform him, the good man's Heaven would be a hell to the sinner. They who know not purity and affection by experience, can never find bliss in the blessed company of Truth and Love, simply through translation into another sphere. Science reveals the necessity of sufficient suffering, either before or after death, to quench the love of sin. To remit the penalty due for sin would be for Truth to pardon error. Escape from punishment is not in accordance with God's government, in which Justice is the handmaid of Mercy. Final purpose.

Jesus endured the shame, that he might pour his dear-bought bounty into barren lives. What was his earthly reward? He was forsaken by all save a few women, bowed in silent woe beneath the shadow of his cross. The earthly price of spirituality in a material age, and the great moral distance between Christianity and sensualism, preclude Science from finding favor with the worldly-minded. Reward.

A selfish and limited mind may be unjust; but the unlimited and divine Mind is the immortal law of justice, as well as of mercy. It is quite as impossible for sinners to receive their full punishment this side the grave, as for this world to bestow on the righteous their full reward. It is useless to suppose that the wicked can gloat over their offences up to the last moment, and then be suddenly pardoned and pushed into Heaven, or that the hand of Love is satisfied with giving us only toil, sacrifice, cross-bearing, multiplied trials, and mockery of our motives, in return for our efforts at well-doing. Retribution.

Religious history repeats itself in the suffering of the just for the unjust. Can God therefore overlook the law of righteousness which destroys sin? Does not Science show that sin brings suffering as much to-day as ever before? They who sin must suffer. "Whatsoever measure ye mete, it shall be measured to you again."

Vicarious suffering.

History is full of records of suffering. "The blood of the martyrs is the seed of the Church." Mortals try in vain to slay Truth with the steel or with fire; but error falls only before the sword of Spirit. Martyrs are the human links which connect one stage with another in the history of religion. They are earth's luminaries, which serve to cleanse and rarefy the atmosphere of material sense, and permeate humanity with purer ideals. Consciousness of right-doing brings its own reward; but not amid the smoke of battle is merit seen and appreciated by lookers-on.

Martyrs.

When will his professed followers learn to emulate Jesus in *all* his ways, and imitate his mighty works? Those who procured the martyrdom of that righteous man turned his sacred career into a mutilated doctrinal platform. May the Christians of this century take up the more practical import of that career! It is possible — yea, it is the duty and privilege of every child, man, and woman — to follow, in some degree, by the demonstration of Truth and Life, the example of the Master. Christians claim to be his followers, but do they follow him in the way that he commanded? Hear these imperative commands: "Be ye perfect, even as your Father which is in Heaven is perfect!" "Go ye into all the world

Complete emulation.

and preach the Gospel to every creature!" "*Heal the sick!*"

Why has this Christian demand so little inspiration to spur mankind to Christian effort? Because men are assured that this command was intended only for a particular moment and for a select number of followers. This teaching is more pernicious than the old doctrine of foreordination, — the election of a few to be saved, while the rest are damned; and so it will be considered, when this lethargy of mortal belief, produced by man-made doctrines, is broken by the demands of Divine Science. Jesus' teaching belittled.

Jesus said: "These signs shall follow them that believe; they shall lay hands on the sick, and they shall recover." Who believes him? He was addressing his disciples, yet he did not say, "These signs shall follow *you*," but *them* — "them that believe," and in all time to come. At another time he prayed, not for the Twelve only, but for as many as should believe "through their word."

Jesus experienced few of the pleasures of the physical senses, but his sufferings were the fruits of other people's sins, not of his own. The eternal Christ never suffered. Jesus mapped out the path for others. He unveiled the Christ, the spiritual idea of divine Love. To those buried in the belief of sin and self, living only for pleasure, or the gratification of the senses, he said: "Having eyes ye see not, and having ears ye hear not; lest ye should understand and be converted, and I might heal you." In other words, he taught that the material senses shut out Truth and its healing power. Material pleasures.

Meekly our Master met the mockery of his unrecognized grandeur. Such indignities as he received, his followers must endure, until Christianity triumph. He won eternal honors. He overcame the world, the flesh, and all error, thus proving their nothingness. He wrought a full salvation from sin, sickness, and death. We need "Christ, and him crucified." We must have trials and self-denials, as well as joys and victories, until all error is destroyed.

Mockery.

The suicidal belief that Soul is in the body regards death as a friend, as a stepping-stone to immortality and bliss. The Bible calls death an enemy; and Jesus overcame death as an enemy, instead of yielding to it. He was the Way. To him, therefore, death was not the threshold over which he must pass into living glory.

A belief suicidal.

"*Now*," cried the apostle, "is the accepted time, behold *now* is the day of salvation," — meaning, not that now men must prepare for a future-world salvation, or safety, but that now is the time in which to experience that salvation, in Spirit and Life. Now is the time for so-called material pains and material pleasures to pass away; for both are unreal, because impossible in Science. To break this earthly spell, mortals must get the true idea and divine Principle of all that really exists, and governs the universe harmoniously. This thought is apprehended slowly; and the interval before its attainment is attended with doubts and defeats as well as triumphs.

Present salvation.

Who will stop the practice of sin, so long as he believes in the pleasures of sin? When mortals once

admit that evil confers no pleasure, they turn from it. Remove error from thought, and it will not appear in effect. The advanced thinker and devout Christian, perceiving its scope and tendency, will support Christian healing and its Science. Others will say: "Go thy way for this time; when we have more convenient season we will call for thee." Sin and penalty.

Divine Science adjusts the balance as Jesus adjusted it. Science removes the penalty, only by first removing the sin which incurs the penalty. This is my sense of divine pardon, which I understand to mean God's method of destroying sin. If the saying be true, "While there's life there's hope," its opposite is also true, While there's sin there's doom. Another's suffering cannot lessen our own liability. Did the martyrdom of Savonarola make the crimes of his implacable enemies less criminal?

Was it just for Jesus to suffer? No; but it was inevitable, for not otherwise could he show forth the power of Truth and Love. If a career so great and good as that of Jesus could not avert a felon's fate, lesser apostles of Truth may endure human brutality without murmuring, rejoicing to enter into fellowship with him, through the triumphal arch of immortality. Suffering inevitable.

Our heavenly Father, the divinely intelligent Principle of Jesus' demonstration, demands that all men should follow the example of our Master and his apostles, and not merely worship his personality. It is sad that the phrase *divine service* has come so generally to mean public worship, instead of daily deeds. Service and worship.

The nature of Christianity is peaceful and blessed; but in order to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter, in the Shekinah into which Jesus has passed before us; and this must come through the joys and triumphs of the righteous, as well as their sorrows and afflictions. Like our Master, we must get away from material sense, into the spiritual sense.

Within the veil.

The God-inspired walk calmly on, though it be with bleeding footprints, and in the hereafter reap what they now sow. The pampered hypocrite may have a flowery pathway here, but he is sure to be pierced with sharper thorns hereafter.

The thorns and flowers.

The demonstration which Jesus gave of Truth and Love, by casting out error and healing the sick, completed his earthly mission; but in the Christian Church this demonstration of healing was early lost, about three centuries after the crucifixion. No ancient school of philosophy ever taught or demonstrated the divine healing of Truth and Love.

Healing lost.

Jesus foresaw the reception Christian Science must receive before it was understood, but this coldness hindered him not. He fulfilled his God-mission, and then sat down at the right hand of the Father. Persecuted from city to city, his apostles still went about doing good deeds, for which they were maligned and stoned. The Truth taught by Jesus, the elders scoffed at. Why? Because it demanded more than they were willing to practise. It was enough for them to believe in a national Deity; but that belief, from their time to ours, has never made a disciple who could cast out error and heal the sick.

Achieval.

Jesus' life proved, divinely and Scientifically, that God is Love; whereas priest and rabbi affirmed God to be a mighty potentate, who loves and hates. The Jewish theology gave no hint of the unchanging Love of God.

The universal belief in death is of no advantage. It cannot make Life or Truth apparent. Death will be found at length to be a mortal dream, which comes in darkness and disappears with the light. A belief in death.

The Man of Sorrows was in no peril from salary or popularity. Though entitled to the homage of the world, and endorsed pre-eminently by the approval of God, his brief triumphal entry into Jerusalem was followed by the desertion of all save a few friends, who sadly followed him to the foot of the cross. Desertion.

The resurrection of the great demonstrator of God's power was the proof of his final triumph over body and matter, and gave full evidence of Divine Science, — evidence so important to mortals. Death outdone. The belief that man has existence or mind separate from God is a dying error. This error Jesus met with Divine Science, and so proved its nothingness. Because of the wondrous glory which God bestows on manhood, temptation, sickness, and death had no terror for Jesus. Let men think they had killed the body! Afterwards he would show it to them unchanged. This should demonstrate that the true man, in Christian Science, is governed by God, Good, not by evil, and is therefore immortal. Jesus had taught his disciples the Science of this proof. He was here to enable them to test his hitherto uncomprehended saying, "The works that I do, ye shall do also." They must understand more fully

his Life-principle, by casting out error, healing the sick, and raising the dead, — even as they did understand this, after his bodily departure.

Pentecost.

The magnitude of Jesus' work, his material disappearance before their eyes, his reappearance in idea, all enabled the disciples to understand what Jesus had said. Heretofore they had only believed; now they understood. This understanding is what is meant by the Descent of the Holy Ghost, — that influx of Divine Science which so illuminated the Pentecostal Day, and is now repeating its ancient history.

Convincing evidence.

His last proof was the highest, the most convincing, the most profitable to his students. The malignity of brutal persecutors, the treason and suicide of his betrayer, were overruled by divine Love, to the glorification of the true idea of God, which they had mocked and tried to slay. The final demonstration of the Truth Jesus taught, and for which he was crucified, opened a new era for the world. They who slew him, wishing to stay his influence, only perpetuated and extended it thereby.

Victory.

Jesus rose higher in demonstration because of the cup of bitterness he drank. Human law had condemned him; but he was demonstrating Divine Science by acting under spiritual law, in defiance of matter and mortality, out of reach of the barbarity of his enemies; and that spiritual law sustained him. The divine must overcome the human at every point. The Science Jesus taught and lived must triumph over all material beliefs about life, substance, and intelligence, and the multitudinous errors growing therefrom.

Love must triumph over hate. Truth and Life must

seal the victory over error and death, before the thorns can be laid aside for a crown, and the benediction follow, "Well done, good and faithful servant!" and the supremacy of Spirit be demonstrated.

The lonely precincts of the tomb gave Jesus a refuge from his foes, and a place in which to solve the great problem of Being. His three days' work in the sepulchre set the seal of eternity on time. He proved Life to be deathless, and Love to be the master of hate. He met and mastered, on the basis of Christian Science, the power of Mind over matter, and over all the claims of medicine, surgery, and hygiene. Jesus in the tomb.

He took no drugs to allay inflammation. He depended not upon food or pure air to resuscitate wasted energies. He required not the skill of a surgeon to heal the torn palms, and bind up the wounded side and lacerated feet, that he might use those hands to remove the napkin and winding-sheet, and employ his feet as aforetime.

Can it be called supernatural for the God of nature to sustain Jesus, in his proof of man's truly derived power? It was a method of surgery beyond material art, but it was not a supernatural act. On the contrary, it was a divinely natural act, wherein Divinity brought to humanity the understanding of the Christ-healing, and revealed a method infinitely above that of human invention. The deific naturalism.

His disciples believed Jesus dead while he was hidden in the sepulchre; whereas he was alive, demonstrating, within the narrow tomb, the power of Spirit to destroy human, material sense. There were rock-ribbed walls in the way, and a great stone must be Obstacles.

rolled from the cave's mouth; but Jesus vanquished every material obstacle, overcame every law of matter, and stepped forth from his gloomy resting-place, crowned with the glory of a sublime success, an everlasting victory.

The stone rolled away.

Our Master fully and finally demonstrated Divine Science, in its victory over death and the grave. Jesus' deed was for the enlightenment of men, and the salvation of the whole world from sin, sickness, and death. Paul writes: "For if, when we were enemies, we were reconciled to God by the [seeming] death of His Son, much more, being reconciled, we shall be saved by his Life." Three days after his bodily burial he talked with his disciples. The persecutors had failed to hide immortal Truth and Love in a sepulchre.

Jubilate!

Glory be to God and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and elevated them to possible at-one-ment with the spiritual idea and its divine Principle, through the revelation and demonstration of Life in Divine Science!

After the resurrection.

Those who earliest saw him after the resurrection, and beheld the final proof of all Jesus had taught, misconstrued that event. Even his disciples at first called him a spirit, ghost, or spectre, for they believed his body to be dead. His reply was: "Spirit hath not flesh and bones, as ye see me have." The reappearing of Jesus was not the return of a spectre. He presented the same body he had before his crucifixion, and so glorified the supremacy of divine Mind.

Jesus' students, not sufficiently advanced to fully un

derstand their Master's triumph, did not perform many wonderful works until they saw him after his crucifixion, and learned that he had not died. This convinced them of the truthfulness of all he had taught.

In the walk to Emmaus, Jesus was known to his friends in the words which made their hearts burn within them, and in the breaking of bread. The Spirit which identified Jesus thus, over eighteen centuries ago, has spoken in every age and clime, through the inspired Word. It is revealed to the receptive heart, and is again seen casting out evil and healing the sick. Emmaus.

The Master said plainly that physique was not Spirit; and he proved to the physical senses, after his resurrection, that his body was not changed until he himself ascended, — or, in other words, rose even higher in the understanding of Spirit. To convince Thomas of this, he caused him to examine the nail-prints and the spear-wound. Corporeality and Spirit.

His unchanged physical condition, after what seemed to be death, was followed by his exaltation above all material conditions, and explained his ascension, which revealed unmistakably a probationary and progressive state beyond the grave. Jesus was the Way. That is, he marked the way for all men. In this, his final demonstration, called the Ascension, which closed the earthly record of Jesus, he rose altogether beyond the physical knowledge of his disciples, and the material senses knew him no more. Ascension.

His students then received the Holy Ghost. By this is meant, that by all they had witnessed and suffered they were roused to an enlarged understanding of Di-

vine Science, even to the spiritual interpretation and discernment of his teachings and demonstrations, which gave them a faint conception of the Life which is God. They no longer measured man by material sense. After gaining the true idea of their glorified Master, they became better healers, leaning no longer on a leader, but on the divine Principle of their work. The influx of light was sudden. It was sometimes an overwhelming power, as on the Day of Pentecost.

Paraclete.

Judas conspired against Jesus. The world's ingratitude and hatred towards that just man effected his betrayal. The traitor's price was thirty pieces of silver and the smiles of the Pharisees. He chose his time, when the people were in doubt concerning Jesus' teachings.

The traitor.

A period was approaching which would reveal the infinite distance between him and his Master. Judas Iscariot knew this. He knew that the great goodness of that Master placed a gulf between Jesus and his disciples, and this spiritual distance inflamed the traitor's envy. The greed for gold strengthened his ingratitude, and for a time quieted his remorse. He knew that the sensuous world loved a Judas better than a Jesus, and so plotted the betrayal of that good man, in order to raise himself in popular estimation. His dark plot fell to the ground, and the traitor fell with it.

During his night of gloom and glory in the garden, Jesus realized the utter error of a belief in any possible material intelligence. The pangs of neglect and the staves of bigoted ignorance smote him sorely. His students slept. He said unto them: "Can you not watch with me one hour?" Could they

Gethsemane.

not watch with him who, waiting and struggling in voiceless agony, held uncomplaining guard over a world? There was no response to that human yearning; and so he turned forever away from earth to Heaven, from sense to Soul.

Remembering the sweat of agony which fell in holy benediction on the grass of Gethsemane, shall the humblest or mightiest disciple murmur when he drinks from the same cup, and think, or even wish, to escape the exalting ordeal of sin's revenge on its destroyer? Truth and Love bestow few palms until the consummation of a lifework. Murmuring.

Judas had the world's weapons. Jesus had not one of them, and chose not the world's means of defence. "He opened not his mouth." The great demonstrator of Truth and Love was silent before error and hate. Peter would have smitten the enemies of his Master; but Jesus forbade him, thus rebuking artifice and animal courage. He said: "Put up the sword." Defensive weapons.

Pilate — pale in the presence of his own momentous question, "What is Truth?" and ignorant of the consequences of his awful decision against human rights and divine Love, knowing not that he was hastening the final demonstration of what Life is, and what the true knowledge of God can do for man — Pilate was drawn into acquiescence with the demands of Jesus' enemies. Pilate's question.

The women at the cross could have answered Pilate's question. They knew what had inspired their devotion, winged their faith, opened the eyes of their understanding, healed the sick, cast out evil, and caused the disci-

ples to say to their Master: "Even devils are subject unto us, through thy name."

Where were the seventy whom Jesus sent forth? Were all conspirators save eleven? Had they forgotten the great exponent of God? Had they so soon lost sight of his mighty works, his toils, privations, sacrifices, his divine patience, sublime courage, and unrequited affection? Oh, why did they not gratify his last human yearning with one sign of fidelity?

Ingratitude.

The meek demonstrator of Good, the highest instructor and friend of man, met his earthly fate alone with God. No human eye was there to pity, no arm to save. Forsaken by all whom he had blessed, this faithful sentinel of Love, at the highest post of honor, — charged with the grandest trust of Heaven, — was ready to be transformed by the renewing of the infinite Spirit. He was to prove that man, in Divine Science, is not finite, nor subject to material conditions, but is above the reach of human wrath, and able, through Truth and Love, to triumph over sin, sickness, and death.

Heaven's sentinel.

The priests and rabbis, before whom he had walked meekly, and those to whom he had given the highest proofs of divine power, called him a "pestilent fellow," saying derisively, "He saved others; himself he cannot save." These scoffers, who turned "away the rights of man from before the face of the Most High," esteemed Jesus as "stricken and smitten of God." He was brought "as a lamb to the slaughter, and as a sheep dumb before the shearers." "Who shall declare his generation?" Who shall decide what Truth and Love are?

Contumely.

The last supreme moment of mockery, desertion, torture, added to an overwhelming sense of the magnitude of his work, wrung from his lips the awful cry, "My God, why hast Thou forsaken me?" A cry of despair. This despairing appeal, if made to a human parent, would impugn the justice and love of a father who could withhold a clear token of his presence, to sustain and bless so faithful a son. The appeal of Jesus was made both to the divine Principle, the God who is Love, and to himself, Love's pure idea. Had Life, Truth, and Love forsaken him in his highest demonstration of them? This was a startling question! No! They must abide in him and he in them, or that hour would be shorn of its mighty blessing for the human race.

If his full recognition of eternal Life had only for a moment given way before the evidence of the bodily senses, even under such awful stress of circumstances, what would his accusers have said? Even what they did say, — that Jesus' teachings were false, and that all evidence of their correctness was destroyed by his death. Misunderstood.

The burden of that hour was terrible beyond human conception. The distrust of mortal minds, disbelieving the purpose of his mission, was a million times sharper than the thorns which pierced his flesh. The real cross, which he bore up the hill of grief, was the world's hatred of Truth and Love. Not the spear, nor the material cross, wrung from his faithful lips the plaintive cry, *Eloi, eloi, lama sabachthani.* It was the possible loss of something more important than human life which moved him, — the possible misappre- The real pillory.

hension of the sublimest influence of his career. This dread added the drop of gall to his cup.

Jesus could have withdrawn himself from his enemies. He had power to lay down a temporal sense of life for his spiritual identity, in the likeness of the Infinite; but he allowed men to attempt the destruction of the mortal body, in order that he might furnish the proof of immortal Life. Nothing could kill this Life of man. Jesus could give his human life into his enemies' hands in appearance, and to belief; but when his earth-mission was accomplished, his divine Life, indestructible and eternal, was found forever the same. He knew that matter had no life, and that real Life is God; therefore he could no more be separated from Life, than God could be extinguished.

Life-power.

His consummate example was for the salvation of us all, but only through doing the healing works which he did. His purpose in healing was not personal. It was in demonstration of his divine Principle. He was inspired by Life, Truth, and Love. The motives of his persecutors were pride, envy, cruelty, and vengeance, inflicted on the physical Jesus, but aimed at Christ's Principle, which denied material sense.

Example.

Jesus was unselfish. His spirituality separated him from sensuousness, and caused the selfish materialist to hate him; but it was this spirituality which enabled Jesus to heal the sick, cast out evil, and raise the dead.

From early boyhood he was about his "Father's business." His pursuits lay far apart from theirs. His master was Spirit; their master was matter. He served God; they served Mammon. His affec-

Master's business.

tions were pure; theirs were carnal. His senses drank in the spiritual evidence of health, holiness, and Life; their senses absorbed the material evidence of sin, sickness, and death.

Their imperfections and impurity felt the ever-present rebuke of his perfections and purity. Hence the world's hatred of the just and perfect Jesus, and the prophet's foresight of the reception error must give him. "Despised and rejected of men," was Isaiah's graphic word concerning the coming Prince of Peace. Herod and Pilate laid aside old feuds, in order to unite in putting to shame and death the best man who ever trod the globe. To-day, as of old, error and evil again make common cause against the exponents of Truth. Purity's rebuke.

The Man of Sorrows best understood the nothingness of material life and intelligence, and the mighty actuality of all-inclusive Mind, God. These are the two cardinal points of Mind-healing, or Christian Science. The highest earthly representative of God, speaking of human ability to reflect divine power, prophetically said to his disciples, speaking not for their day only, but for all time: "The works that I do, shall ye do also," and "These signs shall follow them that believe." Saviour's prediction.

The accusations of the Pharisees were as self-contradictory as their religion. The bigot, the debauchee, the hypocrite, called Jesus a glutton and a wine-bibber. They said: "He casteth out devils through Beelzebub," and is the "friend of sinners." The latter accusation was true, but not in their meaning. Jesus was no ascetic. He did not fast, as did the Baptist's disciples; yet there never lived a man so far removed from Defamatory accusations.

appetites and passions as the Nazarene. He rebuked sinners pointedly and unflinchingly, because he was their friend.

Reputation, not character.

The reputation of Jesus was the very opposite of his character. Why? Because the Principle and practice of Jesus were misunderstood. He was at work in Divine Science. His words and works were unknown to the world, because above and contrary to the world's religious sense. Men believed in God as humanly mighty, rather than as divine Principle.

Inspiring discontent.

The world could not interpret aright the discomfort Jesus inspired, and the spiritual blessings which might flow therefrom. Science shows the cause of the shock so often produced by Truth, — namely, that it arises from the great distance between the individual and Truth. Like Peter, we should weep over the warning, instead of denying the Truth, or mocking the lifelong sacrifice which goodness makes for evil.

Bearing our sins.

Jesus bore our sins in his own body. He knew the mortal error which constitutes the material body, and could destroy that error; but at the time when Jesus felt our infirmities, he had not conquered all the beliefs of the flesh, or his sense of material life, nor had he risen to his final demonstration of spiritual power.

Had he shared the sinful beliefs of others, he would have been less sensitive to those beliefs. Through the magnitude of his human life, he demonstrated the divine Life. Out of the amplitude of his pure affection, he defined Love. With the affluence of Truth, he vanquished

error. The world acknowledged not his righteousness, seeing it not; but earth received the harmony his glorified example introduced.

Who is ready to follow his teaching and example? Yet all must sooner or later plant their feet in Christ, the true idea of God. That he might liberally pour his dear-bought treasures into empty human storehouses, was the purpose of Jesus' intense human sacrifice. In witness of his divine commission, he presented the proof that Life, Truth, and Love heal the sick and the sinful, and triumph over death through Mind, not matter. This was the highest proof he could have offered. His hearers understood neither his words nor his works. They would not accept his meek interpretation of Life, nor follow his practice. Footsteps.

His earthly cup of bitterness was drained to the dregs. There adhered to him only a few unpretentious friends, whose religion was something more than a name. It was so vital, that it enabled them to understand the Nazarene, and share the glory of his eternal Life. He said that those who followed him should drink of his cup, and history has confirmed the prediction. Enduring friendship.

If that godlike and glorified man were physically on earth to-day, would not those who now profess to love him reject him? Would they not even deny him the rights of humanity, if he entertained any other sense of personality than theirs? The enlightened Nineteenth Century, from a deadened sense of the invisible God, subjects the idea of Christian healing, enjoined by Jesus, to unchristian comment and usage; but this does not affect the invincible facts. Injustice to the Saviour.

Perhaps the early Christian era did Jesus no more injustice than the advancing centuries have bestowed upon the ideal Christ. Now that the Gospel of Healing is again preached by the wayside, does not the pulpit scorn the message? But that curative mission, which presents the Saviour in a clearer light than mere words can possibly do, cannot be lost, although it may again be ruled out of the synagogue.

Auguries.

Christ's immortal ideal is sweeping down the centuries, gathering beneath its wings the sick and sinning. My weary hope tries to realize that happy day, when man shall recognize Truth's reappearing, love his neighbor as himself, and acknowledge the true healing in divine Love, and what it has done and can do for mankind. The promises will be fulfilled. The time for the reappearing of the Divine healing is now and forever; and whosoever layeth his earthly all on the altar of Divine Science, shall drink of Christ's cup, and be endued with the spirit and power of Christian healing.

CHAPTER XII.

CHRISTIAN SCIENCE PRACTICE.

WHY art thou cast down, oh my soul [sense],
And why art thou disquieted within me?
Hope thou in God; for I shall yet praise Him,
Who is the health of my countenance and my God. — PSALMS.

AND these signs shall follow them that believe. In my name shall they cast out devils. They shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover. — JESUS.

IT is related, in the seventh chapter of Luke's Gospel, that Jesus was once the honored guest of a certain Pharisee, Simon by name, though quite unlike Simon the disciple. While they were at meat, a strange incident occurred, as if to interrupt the scene of Oriental festivity. A "strange woman" came in, having heard of Jesus' presence in Simon's house. Heedless of the fact that she was debarred from such a place and such society, — especially under the stern rules of rabbinical law, as positively as if she were a Hindoo pariah intruding upon the household of a high-caste Brahman, — this woman (Mary Magdalene, as she has since been called) approached Jesus. According to the custom of those days, he did not sit on a chair, as we sit at table, but reclined on a couch, or lounge, with his head towards the festal board, and

A Gospel narrative.

with his bare feet away from it. It was therefore easy for the Magdalen to come behind his couch, and reach his feet. She bore an alabaster jar containing costly and fragrant oil, — sandal oil, perhaps, which is in such common use in the East. Breaking the sealed jar, she perfumed his feet with the oil, wiping them with her long hair, which hung loosely about her shoulders, as was customary with women of her grade.

Did Jesus spurn the woman? Did he repel her adoration? No! He regarded her compassionately. Nor was this all. Knowing what those around him were saying in their hearts, especially his host, — that they were wondering why, being a prophet, the exalted guest did not at once detect the woman's immoral status, and bid her depart, — knowing this, Jesus rebuked them with a short story, or parable. He described two debtors, one for a large sum and one for a smaller, who were released from their obligations by their mutual creditor. "Which would be most grateful?" was the Master's question to Simon the Pharisee; and Simon replied, "He whose debt was largest." Jesus approved the answer, and so brought home the lesson to all; and followed it by that remarkable declaration to the woman, "Thy sins are forgiven."

Christ's parable.

Why did he thus summarize her debt to divine Love? Had she repented and reformed, and did his insight detect this unspoken moral uprising? She bathed his feet with her tears, ere she anointed them with the oil. In the absence of other proofs, was her grief sufficient evidence to warrant the hope of her growth in wisdom? Certainly there was encourage-

Divine insight.

ment in the mere fact that she was testifying her affection for a man of undoubted goodness and purity, who has since been rightfully regarded as the best man who ever trod this planet. Her reverence was unfeigned, and it was manifested towards one who was soon, though they knew it not, to lay down his mortal existence in behalf of all sinners, that through him they might be redeemed from all sensuality.

Which was the highest tribute to such ineffable affection, the hospitality of the Pharisee, or the contrition of the Magdalen? This query Jesus answered by rebuking self-righteousness, and declaring the absolution of the penitent. He even declared that this poor woman had done what his rich entertainer had neglected to do, wash and anoint his guest's feet, — a special sign of Oriental courtesy. Penitence or hospitality.

Here is suggested an awful question, a question indicated by one of the giant needs of this age. Do Christian Scientists seek Truth, as Simon sought the Saviour, through material conservatism and for personal homage? Jesus told Simon that such seekers as he gave small reward in return for the spiritual purgation which came through the Messiah. If Christian Scientists are like Simon, then it must be said of them also, that they "love little." Pregnant questions.

On the other hand, do they show their regard for Truth, or Christ, by their genuine repentance, by their broken hearts, expressed through meekness and human affection, as did this woman? If so, then it may be said of them, as Jesus said of this unwelcome visitor, that they indeed "love much," because much is forgiven them.

Did the doctor, the nurse, the cook, and the brusque business visitor whose graven idols are worldly success and policy, sympathetically feel the thorns they plant in the pillow of the sick and heavenly homesick, looking away from earth, — oh, did they know! — this knowledge would do a million times more towards healing the sick, and preparing their helpers for the "midnight call," than all their lofty scorn for matter, and cries of Lord, Lord! The benign thought of Jesus, finding utterance in such words as "Take no thought for your life!" would heal the sick man, and so enable him to rise above the supposed necessity of physical thought-taking and planning; but if the unselfish affections be lacking, and common sense and common humanity are disregarded, what mental quality remains, wherewith to evoke healing from the outspread wings of righteousness?

Sympathy.

If the Scientist reaches his patient through divine Love, he will accomplish the healing work at one visit, and the disease will vanish into its native extinction, like dew before the morning sunshine. If the Scientist has enough Christly affection to win his own pardon, and such commendation as the Magdalen won from Jesus, then he is Christian enough to practise Scientifically, and deal with his patients compassionately; and the result will correspond with the spiritual intent.

Speedy relief.

If hypocrisy, stolidity, or inhumanity find their way into the chambers of disease, through the would-be healer, if it were possible, they would convert into a den of thieves the temple of the Holy Ghost, the patient's spiritual power to resuscitate himself.

Desecration.

Such mistaken metaphysicians are not giving to mind or body the joy and strength of Truth. The poor suffering heart needs its rightful nutriment such as peace, patience in tribulation, and a priceless sense of the dear Father's loving-kindness.

Heal thyself.

In order to cure his patient, the metaphysician should first cast moral evils out of himself, that he may thus attain the spiritual freedom which will enable him to cast physical evils out of his patient; but heal, he cannot, while his own spiritual barrenness debars him from giving drink to the thirsty, and hinders him from reaching his patient's thought, — yea, while mental penury chills the faith and hope.

The true physician.

The physician who lacks sympathy for his fellow-being is deficient in human affection; and we have the apostolic warrant for asking: "If any man love not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Not having this divine affection, he lacks faith in the divine Mind, and has not that recognition of infinite Love which alone confers the healing power. Such Scientists will strain out gnats of human misfortune, while they swallow the camels of bigoted pedantry.

Alarms quelled.

The physician must also watch, lest he be overwhelmed by a growing sense of the odiousness of sin, and by the unveiling of sin in his own thoughts. The sick are terrified by their sick beliefs, and sinners should be affrighted by their sinful beliefs; but the Christian Scientist will be calm in the presence of both sin and disease, knowing, as he does, that God is Love and God is All.

If we would open their prison doors for the sick, we

must first learn to bind up the broken-hearted. If we would heal by the Spirit, we must not hide the talent of spiritual healing under the napkin of its form, or bury the *morale* of Christian Science in the grave-clothes of its letter. The tender word and sweet forbearance with an invalid's hastiness, pitiful patience with his fears, and the removal thereof are far better than hecatombs of gushing theories, stereotyped speeches, and strait-laced methods, which are but so many parodies on legitimate Christian Science, aflame with the Master's compassion.

Genuine healing.

This is what is meant by seeking Truth, Christ, not "for the loaves and fishes," nor, like the Pharisee, with the arrogance of rank and display of scholarship, but like Mary Magdalene, with the oil of gladness and the perfume of gratitude, with tears from repentant eyes, and with those hairs, all numbered by the Father, from the summit of devout consecration.

Moral of the tale.

The true Christian Scientist occupies the place at this period whereof Jesus spake to his disciples, when he said: "Ye are the salt of the earth. Ye are the light of the world. A city that is set on a hill cannot be hid." Let us watch, work, and pray that this salt lose not its saltness, and that this light be not hid, but radiate and glow into noontide glory. The infinite Truth of the Christ-cure has come to this age through a "still, small voice," through silent utterances, and divine anointing which quicken and increase the beneficial effects of Christianity.

Saving savor.

Because Truth is limitless, error would be thought unbounded. Because Truth is mighty in goodness, error claims an equal power for evil. Evil is the counter-

feit of goodness, and seeks to equal it. The greatest wrong is but the supposititious opposite of the highest right. The confidence inspired by Science lies in the fact that Truth is real and error unreal. Error is a coward before Truth. Truth is mighty, while error is powerless. Divine Science insists that time will prove this. Both Truth and error have come nearer than ever before to the apprehension of mortals. Truth will become still clearer, but error will be self-destroyed.

Real and counterfeit.

Against the fatal belief that error is as real as Truth, — that evil is equal in power to Good, if not superior, and that discord is as normal as harmony, — even the hope of freedom from the bondage of sickness and sin has little inspiration to nerve endeavor. When we come to have more faith in the Truth of Being than we have in error, more faith in Spirit than in matter, more faith in God than in man, then no material conditions can prevent us from healing the sick and destroying error through Truth.

Abnormal condition.

That Life is not contingent on bodily conditions is proven, when we see that Life and man survive this body. Neither evil, disease, nor death can be discerned spiritually, and the mortal sense of them disappears in the ratio of our spiritual growth. Because matter has no consciousness, or Ego, its conditions are unreal, and these false conditions are the source of all sickness. Admit the existence of matter, and we admit that mortality (and therefore disease) has a foundation in fact. Deny the existence of matter, and we destroy the belief in these conditions, and with it disappears the foundation of disease. Once let the

Survival of the fittest.

mental physician believe in the reality of matter, and he must admit also the reality of all its discordant conditions, which prevents his destroying them. Then he is even less fitted for the treatment of disease than the ordinary medical practitioner.

Entity.

In proportion as matter, to human sense, loses all entity as substance, in that proportion does man become its master. He enters into a diviner sense of the facts, and comprehends the theology of Jesus, as demonstrated in healing the sick, raising the dead, and walking over the wave. All these deeds manifested Christ's control over the belief that matter is substance, that it can be the arbiter of life, or the constructor of any form of existence.

The Christ treatment.

We never read that Jesus made a diagnosis of a disease, in order to discover some means of healing it. He never asked if it were acute or chronic. He never recommended attention to laws of health, never gave drugs, never prayed to know if God were willing a man should live. He understood man to be immortal, whose Life is God, — and not that man has two lives, one to be destroyed, and the other to be made indestructible.

Medical devices.

The prophylactic and therapeutic (that is, the preventive and curative) arts belong emphatically to Christian Science; as would be readily seen, if psychology, or the Science of Soul, were understood. Material medicine is finding its proper level. Limited to matter, by its own law, it has none of the advantages of Mind.

No man is physically healed in sin, or by it, any more than he is morally saved in or by sin. To be every

whit whole, he must be better spiritually, as well as physically. To be made whole, we must forsake the mortal sense of things, turn from the lie of belief to Truth, and gather the facts of Being from the immortal divine Mind. The body improves under the same regimen which improves the thought; and if this is not made manifest, it proves that it is not Truth which is influencing us. This is the law of cause and effect, or like producing like.

No healing in sin.

Homœopathy furnishes this evidence to the senses, — namely, that the symptoms produced by a certain drug, it removes by using the same drug which might cause them. This confirms my theory that faith in the drug is the sole factor in the cure. The effect that mortal mind produces through a certain belief, it removes through an opposite belief; but it uses the same drug in both cases.

Like curing like.

The moral and spiritual facts of health, whispered into thought, produce very direct and marked effects on the body. A physical diagnosis of disease — since mortal mind must be its cause, if it exists — generally has a tendency to induce disease.

Thought's whispering-gallery.

According both to medical testimony and individual experience, a drug eventually loses its supposed power, and can do no more for the patient. Hygienic treatment also loses its efficacy. Quackery likewise fails at length to inspire the credulity of the sick, and then they cease to improve. These lessons are useful. They should naturally and gently change our basis from sensation to Christian Science, from error to Truth.

Effete potency.

Diagnosis.

Physicians examine the pulse, tongue, lungs, to discover the condition of matter; when in fact all is Mind, and the body is the substratum of mortal mind, to whose higher mandate it must respond.

Ghost-stories.

Disquisitions on disease have a mental effect similar to that produced by telling ghost-stories in the dark. By those uninstructed in Christian Science, nothing is really understood of material existence. Mortals are believed to be here without their consent, and to be removed as involuntarily, not knowing why or when. As children look everywhere for the imaginary ghost, so sick humanity sees danger in every direction, and looks for relief in all ways except the right one. Darkness induces fear. The adult, in bondage to his beliefs, no more comprehends his real Being than does the child; and he must be taken out of his darkness, before he can get rid of the illusive sufferings which throng the gloaming. The way of Science is the only way out of this condition.

Infancy and maturity.

I would not transform the infant at once into a man, nor would I keep the suckling a lifelong babe. No impossible thing do I ask when urging the claims of Christian Science; but because this teaching is in advance of the age, we should not deny the need of spiritual understanding. Mankind will improve through Science and Christianity. The necessity for uplifting the race is father to the fact that Mind can do it; for Mind can impart purity instead of impurity, beauty instead of deformity, and health instead of sickness.

Truth is an alterative in the entire system, and can

make it "every whit whole." Remember, brain is not mind. Matter cannot be sick, and Mind is immortal harmony. Your mortal body is only a mortal belief of mind in matter. What you call matter was originally error in solution, or mortal mind,—likened, by Milton, to "chaos and old night." One theory about this mortal mind is, that its sensations form blood, flesh, and bones. The Science of Being, wherein all is divine Mind, or God and His thought, would be clearer in this age, but for the belief that Mind can end in matter, or that mind can enter its own embodied thought, bind itself with its own beliefs, and then call its bonds material and divine law.

Error in solution.

If man is absolutely governed by God, or Spirit, then man is not subject to matter, "neither indeed can be;" and therefore man cannot suffer, neither can he infringe his Maker's spiritual law. Christian Science and Christianity are one. How then in Christian Science, any more than in Christianity, can we believe in the reality and power of both Truth and error, and hope to succeed with either? Error is not self-sustaining. Its false supports fail, one after another! It succeeds for a time, only by parading in the stolen vestments of Truth.

Veritable success.

"Whosoever shall deny me before men, him will I also deny before my Father who is in Heaven." A denial of Truth is fatal to Christian Science. A just acknowledgment of Truth, and what it has done for us, is an effectual help. If pride, superstition, or any error, prevent the honest recognition of benefits received, this will be a hindrance to the recovery of the sick and the success of the student.

Fatal denials.

If we are Christians on all moral questions, but are in darkness as to the physical exemption which Christianity includes, we shall be more liable to sickness than the indifferent sinner, because we are more alive to the law, and to the fear of doing wrong. It is easier to cure the most malignant disease than it is to cure sin. The author has raised up the dying, partly because they were willing to be restored; while she has struggled long, and perhaps in vain, to lift a student out of a chronic sin. Under metaphysical treatment, the sick recover more rapidly from disease than the sinner from his sin. Healing is easier than teaching, if the teaching is faithfully done.

Disease far more docile than iniquity.

The fear of disease and the love of sin are the springs of man's enslavement. "The fear of the Lord is the beginning of Wisdom!" but the Scriptures also declare, through the exalted thought of John, that "perfect Love casteth out fear."

Enslavement.

The fear occasioned by ignorance can be cured; but you cannot remove the effects of fear produced by sin, so long as the sin remains. Disease is expressed not so much by the lips, as in the functions of the body. Establish the scientific sense of health, and you relieve the oppressed organ, and the inflammation, decomposition, or deposit will abate; and the disabled organ will resume its healthy functions.

Disease a misnomer.

When the blood rushes madly through the veins, or languidly creeps along its frozen channels, we call these conditions disease. This is a misconception. Mortal mind is producing the propulsion or the languor; and we prove this to be so when the circu-

Circulation.

lation is changed, and returns to that standard which mortal mind has decided upon as essential for health. Anodynes, counter-irritants, and depletion never reduce inflammation scientifically; but the Truth of Being, whispered into the ear of mortal mind, will bring relief.

Error, and its effects on the body, are removed by Truth. Because mortal mind seems to be conscious, the sick say: "How can my mind cause a disease I never thought of, and knew nothing about, until it appeared on my body?" The author has answered this question, in her explanation of disease as originating in human belief before it is apparent on the body, which is in fact mortal mind, though it is called *matter*. This mortal blindness, and its sharp consequences, show our need of metaphysics. Through immortal Mind we can destroy all ills which proceed from mortal mind. Volition oft unconscious.

Ignorance of the cause or approach of disease is no argument against its mental origin. You confess to ignorance of the future, and incapacity to preserve your own existence; and this belief helps rather than hinders disease. Such a state of mind induces sickness. It is like walking in darkness, on the edge of a precipice. You cannot forget the belief of danger, and your steps are less firm because of your ignorance of mental power. Precipice.

Heat and cold are products of mind. The body, when bereft of mortal mind, at first cools; and afterwards it is resolved into its primitive mortal elements. Nothing that lives ever dies, and *vice versa*. Mortal mind produces animal heat; and then expels it through the abandonment of a belief, or increases it to Temperature.

the point of self-destruction. Hence it is mortal mind, not matter, which says, "I die." Heat would pass from the body as painlessly as gas when it evaporates, but for the belief that inflammation and pain must accompany this separation.

Malaria and fever.

Chills and heat are often the form in which fever manifests itself. Change the mental state, and the chills and fever disappear. The Old School physician proves this when his patient says "I am better," but believes that matter, not mind, has helped him. The Christian Scientist demonstrates that Mind heals the case, while the hypnotist dispossesses the patient of his mind in order to control him. No person is benefited by yielding his own mentality to this mental despot. Therefore all unscientific mental practice should be detected, and so rendered fruitless. The genuine Christian Scientist is adding to his patient's mental power, while he is restoring him physically.

Palsy.

Palsy is a belief that matter attacks mortals, and paralyzes the body, making certain portions of it motionless. Destroy the belief, show mortal mind that muscles have no power to be lost, for Mind is supreme, and you will cure the palsy.

Consumptive hopefulness.

Consumptive patients always show great hopefulness and courage, even when in hopeless danger. This state of mind seems anomalous, except to the expert in Christian Science. The mental state is not understood, simply because it is a stage of fear so excessive that it amounts to fortitude. The belief in consumption presents to mortal thought an image more terrifying than most other diseases. The patient turns involuntarily from the contemplation of it; but,

though unacknowledged, the latent fear remains strongly in thought.

Just so it is with the greatest crime. It is the most subtle, and does its work almost unperceived. The diseases deemed dangerous come from the most hidden, undefined, and insidious beliefs. The pallid invalid, whom you declare to be wasting away with consumption of the blood, should be told that blood never gave life, and can never take it away, — that there is more Life and Immortality in one good motive and act, than in all the blood which ever flowed through mortal veins, simulating a corporeal sense of material life.

Insidious concepts.

If the body is material, it cannot, for that very reason, suffer with a fever. Because the body is mental, and governed by mortal mind, it manifests only what that mind impresses upon it. Therefore the efficient remedy is to destroy the patient's unfortunate belief, by both silently and audibly arguing the opposite facts in regard to harmonious Being, — representing man as healthful instead of diseased, and showing that it is impossible for matter to suffer, to feel pain or heat, to be thirsty or sick. Destroy fear, and you end the fever. Some people, mistaught as to Mind-Science, inquire of my students when it will be safe to check a fever. Know that in Science you cannot check a fever, after admitting that it must have its course. To fear and admit the power of disease, is to paralyze mental and Christianly Scientific demonstration.

Remedy for fever.

If your patient believes in taking cold, mentally convince him that matter cannot take cold, and that thought governs this liability. If grief causes suffering, convince the sufferer that sorrow is

Colds.

not the master of joy, and that he should rejoice always.

Tropics.

Invalids flee to tropical climates, in order to save their lives; but they come back no better than they went away. Then is the time to cure them with Christian Science, and prove that they can be healthy in all climates, when their fear of climate is driven out.

Shocks.

Through different states of mind, the body becomes suddenly weak or abnormally strong, showing mortal mind to be the producer of strength or weakness. A sudden joy or grief has caused a belief in instantaneous death. Because a belief originates unseen, it produces blindly its bad effects. The author never knew a patient who did not recover when the belief of the disease was gone. Remove the leading error and governing fear of this lower mind, and you remove the cause of any disease, as well as the morbid and excited action of any organ. You also remove, in this way, what are termed organic diseases as readily as functional difficulties.

Terror's potency.

The remote cause of all disease is mental, even a mistaken belief, — a conviction of the necessity and power of ill-health, and a conclusion that Mind is helpless to defend the Life of man, and wholly incompetent to control it. Without illusion any circumstance is of itself powerless to produce suffering. It is latent belief in disease, as well as the fear of disease, which associates sickness with certain circumstances, and causes the two to appear conjoined, even as poetry and music are reproduced in union by human memory. Disease has no intelligence. Unwittingly you sentence

yourself to suffer. The understanding of this will enable you to commute this self-sentence, and meet every circumstance as its master. Disease is less than mind, and Mind can control it.

Without mind, there can be no inflammatory or torpid action of the system. Remove the error, and you destroy its effects. By looking a tiger fearlessly in the eye, Sir Charles Napier sent him cowering back into the jungle. An animal may infuriate another by looking him in the eye, and both will fight for nothing. A man's gaze, fastened fearlessly on a ferocious beast, often causes him to retreat in terror. This latter occurrence represents the power of Truth over error, — the might of Intelligence, exercised over mortal beliefs, to destroy them; whereas hygienic drilling and drugging, adopted to cure disease, is represented by the two beasts, who quarrel on an intensely unreal basis, into which mind scarcely enters.

Power of the eye.

Disease is not an intelligence to dispute the empire of Mind, or dethrone it, and take the government into its own hands. Sickness is not a self-constituted material power, which copes astutely with Mind, and finally conquers it. God never endowed matter with power to disable Mind, and chill harmony with a long and cold night of discord. Such a power, without the divine permission, is inconceivable; and if divinely directed, such a power manifests less wisdom than we usually find displayed in human governments.

Empire.

If disease can attack and control the body, without the consent of mortal mind, sin can do the same; for both are errors, and were announced as partners in the beginning. The Christian Scientist

Consent needful.

finds only effects, where the ordinary physician looks for causes. The real jurisdiction of the world is in Mind, controlling every effect, and recognizing all causation as vested in Mind.

The college experiment.

A felon, on whom certain English students experimented, fancied himself bleeding to death, and died through that belief, when there was only a stream of warm water trickling over his arm. Had he known this was but a belief, he would have risen above it. Let the despairing invalid, inspecting the hue of her blood on a cambric handkerchief, think of the experiment of those Oxford boys, who caused the death of a man, when not a drop of his blood had been shed. Then let her learn the opposite Principle of Life, as taught in Christian Science, and she will understand that she is not dying on account of the state of her blood, but suffering from her belief that blood is destroying her life. The so-called vital current does not affect the invalid's health, but her belief produces the very results she dreads.

Fevers.

Fevers are forms of various types. The quickened pulse, coated tongue, febrile heat, dry skin, pain in the head and limbs, are pictures depicted by mortal mind on the body. The images, held in this disturbed mind, frighten conscious thought. The fever-picture drawn by millions of mortals, and imaged on the body through the belief that mind is in matter and discord is as real as harmony, may rest at length on some receptive thought, unless destroyed through Science, and become a fever case, which ends in a belief called death, to be finally conquered by Life. Truth is always the victor. Sickness and sin fall by their own weight. Truth

is the rock of ages, the headstone of the corner, "but on whomsoever it shall fall, it will grind him to powder."

Contending for the evidence of the inharmonious and corporeal senses, we virtually contend against the control of Mind over body, and deny the ability of mental power to produce a desired result. This false method is as if the defendant should argue for the plaintiff, and in favor of a decision which he knows will be turned against himself.

Misdirected contention.

The physical effects of fear illustrate its illusion. Gazing at a chained lion, crouched for a spring, would not scare a man. The body is affected only by the belief of disease, held before a mind ignorant of metaphysics, which chains disease. Nothing but the power of Truth can prevent the fear of death, and prove man's dominion over it.

Animal timidity.

Many years ago the author made a spiritual discovery whose evidence in Science has accumulated, to prove that the divine Mind produces in man health, harmony, and immortality. Gradually this testimony will gather momentum and clearness, until it reaches its culmination of Scientific statement and proof. Nothing is more disheartening than to believe that there is a power opposite to God, or Good, and that He endows this opposing power with strength to be used against Himself, against health, harmony, and immortality.

A higher discovery.

Every law of matter or the body, supposed to govern man, is rendered null and void by the law of God. In ignorance of our God-given rights, we submit to unjust decrees, and the bias of education enforces this slavery. Be no more willing to suffer

Wrong bias.

the illusion that you are sick, or that some disease is developing in the system, than you are to yield to a sinful temptation, on the ground that sin has its necessities.

When infringing some supposed law, you say there is danger; and this fear causes, of itself, the danger, and induces the physical effects. We cannot suffer in reality from breaking any law, except it be a moral or spiritual law. The laws of mortal belief are destroyed by the understanding that Soul is immortal, and that mortal mind cannot legislate the times, periods, and types of disease, wherewith men die. God legislates, but God is not the author of barbarous codes. In the realm governed by Him, there is no sickness.

Broken law.

Think less of the enactments of mortal mind, and you will sooner grasp man's God-given dominion. You must understand your way out of human theories relating to health, or you will never believe that you are quite free from some ailment. The harmony and immortality of man will never be reached, without the understanding that Mind is not in matter. Let us banish sickness as an outlaw, and abide by the rule of perpetual harmony, — God's law. Man's moral right is to annul an unjust sentence, a sentence never inflicted by divine authority.

True way.

Expose the error which would impose penalties for transgressions of the physical laws of health, — supposed laws of matter, opposed to the harmonies of Spirit, lacking divine authority, and having only human approval for their sanction.

Penalties.

If half the attention given to hygiene were given to the study of Christian Science, and its elevation of

thought, this alone would usher in the millennium. Bathing and rubbing, to alter the secretions, or remove unhealthy exhalations from the cuticle, receive a useful rebuke from Christian healing. Hygiene. We must beware of making clean merely the outside of the platter.

He who is ignorant of what is termed hygienic law, is more receptive of spiritual power, and faith in one God, than the devotee of this supposed law, who comes to teach him. Must we not then call the so-called law of matter a canon "more honored in the breach than the observance"? A patient thoroughly booked in medical theories is more difficult to heal through Mind than one who is not. This verifies the saying of our Master: "Whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein." Blissful ignorance.

One whom I rescued from seeming spiritual oblivion, in which the senses had engulfed him, writes to me:

I should have died, but for the glorious Principle you teach, — supporting the power of Mind over the body, and showing me the nothingness of the so-called pleasures and pains of sense. The treatises I had read and the medicines I had taken only abandoned me to more hopeless suffering and despair. Adherence to hygiene was useless. Mortal mind needed to be set right. The ailment was not bodily, but mental, and I was cured when I learned my way in Christian Science.

We need a clean body and a clean mind, — a body rendered pure by Mind, not by matter. One says: "I take good care of my body." No doubt he attends to it with as much care as he would to Grooming.

the grooming of his horse; and possibly the animal sensation of scrubbing has more meaning, to such a man, than the pure and exalting influence of the divine Mind; but the Christian Scientist takes the best care of his body when he leaves it most out of his thought, and, like the Apostle Paul, is "willing rather to be absent from the body, and present with the Lord."

Dirt and happiness.

A hint may be taken from the emigrant, whose filth does not affect his happiness, inasmuch as mind and body rest on the same basis. To the mind equally gross, dirt gives no uneasiness. It is the native element of such a mind, symbolized, and not chafed, by its surroundings; but impurity and uncleanliness, which do not trouble the gross, could not be borne by the refined.

Tobacco.

The tobacco-user, eating or smoking poison for half a century, sometimes tells you that the weed preserves his health; but does this make it so? Does his assertion prove the use of tobacco to be a salubrious habit, and man the better for it? Such instances only prove the illusive physical effect of belief, confirming the Scriptural conclusion, "As a man thinketh in his heart, so is he."

Massage.

The movement-cure — pinching and pounding the poor body, to make it sensibly well, when it ought to be insensibly so — is another medical mistake, resulting from the common notion that health depends on inert matter, instead of on Mind. Can matter, or what is termed matter, act without mind?

We should relieve our minds from the depressing thought that we have transgressed a material law, and must of necessity pay the penalty. Let us reassure

ourselves with the law of Love. God never punishes man for doing right, for honest labor, or for deeds of kindness, though they expose him to fatigue, cold, heat, contagion. If he incurs the penalty through matter, it is but a belief of mortal mind, not an enactment of Wisdom; and man has only to enter his protest against this belief, in order to annul it. Through this action of thought, and its results upon the body, he will prove to himself, through small beginnings, the grand verities of Being.

Corporeal penalties.

If exposure to a draught of air, while in a state of perspiration, is followed by chills, dry cough, influenza, congestive symptoms in the lungs, or hints of inflammatory rheumatism, your Mind-remedy is safe and sure. If you are a Christian Scientist, such symptoms will not follow from the exposure; but if you believe in laws of matter, and their fatal effects when transgressed, you are not fit to conduct your own case, or to destroy the bad effects of belief. When the fear subsides, and the conviction abides that you have broken no law, neither rheumatism, consumption, nor any other disease will ever result from exposure to the weather.

Weather.

This is an established fact in Science, which all the evidence before the senses can never overrule. Sickness, sin, and death must at length quail before the divine rights of Intelligence; and then the power of Mind, over the entire functions and organs of the human system, will be acknowledged. It is proverbial that Florence Nightingale, and other philanthropists engaged in humane labors, have been able to undergo, without sinking, fatigues and exposures which

Quailing and philanthropy.

ordinary people could not endure. The explanation lies in the support they derive from divine law, rising above the human. The spiritual demand, quelling the material, supplies energy and endurance surpassing all other aids, and forestalls the penalty our beliefs would attach to our best deeds. Let us remember that the eternal law of right, though it can never annul the law which makes sin its own executioner, exempts man from all penalties but those due to wrongdoing.

Sole source of suffering

Unremitting toil, deprivations, exposures, and all untoward conditions, *if without sin*, can be relieved without suffering. Whatever it is your duty to do, can be done without harm to yourself. If you sprain the muscles or wound the flesh, your remedy is at hand. Mind decides whether or not the flesh shall be discolored, painful, swollen, and inflamed.

Our sleep and food.

You say you have not slept well, or have overeaten. You are a law unto yourself. Saying this, and believing it, you will suffer in proportion to your belief and fear. Your sufferings are not the penalty for having broken a material law, for it was a law of mortal mind which you disobeyed. You say, or think, because you have partaken of salt fish, that you must be thirsty, and you are thirsty accordingly; while the opposite belief would produce the opposite result.

Doubtful evidence.

Any supposed information, coming from the body or from inert matter, as if they were intelligent, is an illusion of mortal mind, — one of its dreams. Realize that the evidence of the senses is not to be accepted in the case of sickness, any more than it is in the case of sin.

Expose the body to certain temperatures, and belief

says that you catch cold and have catarrh; but no such result occurs without mind to demand it and produce it. While mortals declare that certain states of the atmosphere produce catarrh, fever, rheumatism, or consumption, those effects will follow, — not because of the climate, but on account of the belief. The author has healed diseases in too many instances, through the action of Truth on the mind, and its corresponding effects on the body, not to know that what she says is true. Climate.

A blundering despatch, mistakenly announcing the death of a friend, occasions the same grief that his real death would bring. You think your anguish is occasioned by your loss. Another despatch, correcting the mistake, heals that grief, and you learn that your suffering was merely the result of your belief. Thus it is with all sorrow, sickness, and death. You will learn at length that there is no cause for grief, and divine Wisdom will then be understood. Error, not Truth, produces all the suffering on earth. Erroneous despatch.

If a Christian Scientist had said, while you were laboring under the influence of this belief, "Your sorrow is without cause," you would not have understood him, although the correctness of the assertion might be afterwards proven to you. So when our friends pass from our sight, and we lament, that lamentation is needless and causeless. We shall know this to be true, when we grow into the understanding of Life. Mourning.

Because mortal mind is kept active, must it pay the penalty in a softened brain? Who dares to say that actual Mind can be overworked? When we reach our

limits of mental endurance, we conclude that intellectual labor is carried sufficiently far; but when we realize that immortal Mind is ever active, and that spiritual energies cannot wear out, or trespass upon God-given powers and resources, we are able to rest in Truth, refreshed by the assurances of immortality, opposed to mortality.

Brain-disease.

Our thinkers do not die early because they faithfully perform the natural functions of Being. If printers and authors have the shortest span of earthly existence, it is not because they occupy most important posts and perform the most vital functions of society. That man does not pay the severest penalty who does the most good. By holding on to the facts of eternal existence, — instead of reading disquisitions on the inconsistent supposition that death comes in obedience to the law of life, and that God punishes man for doing good, — one cannot suffer as the result of any labor of love, but grows stronger because of it. It is a law of so-called mortal mind, not matter, which causes all things discordant.

Right never punishable.

The history of Christianity furnishes sublime proofs of the supporting influence and protecting power bestowed on man by his heavenly Father, omnipotent Mind, who gives him faith and understanding whereby to defend himself, not only from temptation, but from bodily suffering.

Christian history.

The Christian martyrs were prophets of Christian Science. Through the uplifting and consecrating power of divine Truth they obtained a victory over the corporeal senses, a victory which Science alone can explain. Stolidity, which is a resisting state of mortal mind,

suffers less, only because it knows less of material law.

The Apostle John testified to the divine basis of Christian Science, when dire inflictions failed to destroy his body. Idolaters, believing in more than one mind, had "gods many," and thought they could kill the body with matter, independently of mind.

Admit the common hypothesis, that food is what sustains life, and there follows the necessity for another admission, in the opposite direction, — namely, that food has power to destroy life, through its deficiency or excess, in quality or quantity. This is a specimen of the ambiguous character of all material health-theories. They are self-contradictory and self-destructive, — "a kingdom divided against itself, which is brought to desolation." If food preserves life, it cannot destroy it.

Sustenance.

The fact is, food does not affect the real existence of man; and this becomes self-evident, when we learn that God is our Life. Because sin and sickness are not qualities of Soul, or Life, we have hope in immortality; but it would be foolish to venture beyond our present understanding, foolish to stop eating until we gain more goodness, and a clearer comprehension of the living God. In that perfect day of understanding, we shall neither eat to live, nor live to eat.

Hasten slowly!

If mortals think that food disturbs the harmonious functions of mind and body, either the food or this thought must be dispensed with. Which shall it be? If this decision be not destroyed, it may some day say that they are dying from want of food; for the penalty is thus coupled with the thought. The less we

Diet and digestion.

know or think about hygiene, the less we are predisposed to sickness. Recollect — it is not the body, but mortal mind, which reports food as undigested. Matter does not inform you of bodily derangements, but mortal mind does so; and this pseudo-mental testimony can be destroyed only by the better results of the opposite testimony.

Our dietetic theories first admit that food sustains the life of man, and then discuss the certainty that food can kill him. This false reasoning is rebuked, in Scripture, by the metaphors about the fount and stream, the tree and its fruit, and the kingdom divided against itself. If God has — as prevalent theories maintain — instituted laws that food shall support human life, He cannot annul these regulations by an opposite law, that food shall be inimical to existence.

Scripture rebukes.

Materialists contradict their own statements. Their belief in such laws, and in penalties for their infraction, is the ancient error that there is fraternity between pain and pleasure, good and evil, God and Satan. This belief totters to its falling, before the battle-axe of Science.

Ancient confusion.

A case of convulsions, produced by indigestion, came under my observation. In her belief the woman had chronic liver-complaint, and was then suffering from a complication of symptoms connected with this belief. I cured her in a few minutes. One instant she spoke despairingly of herself. The next minute she said, "My food is all digested, and I should like something more to eat."

Cholera morbus.

We cannot deny that Life is self-sustained; and we should never deny the everlasting harmony of Soul,

simply because, to the outward senses, there is seeming discord. It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony. Truth will at length compel us all to exchange the pleasures of sense for the joys of Soul. Ultimate results.

When the first symptoms of disease appear, dispute the testimony of the senses by Divine Science. Let your higher sense of justice destroy the false process of mortal opinions which you name law; and then you will not be confined to a sick-room, or laid upon a bed of suffering, in payment of the last farthing, the last penalty demanded by error. "Agree with thine adversary quickly, while thou art in the way with him." Suffer no claim of sin or sickness to grow upon the thought. Dismiss it, with an abiding conviction that its claims are illegitimate, because you know that God is no more the author of sickness than He is of sin. You have no law of His, to support the necessity either of sin or sickness, but you have divine authority for denying that necessity. Unnecessary prostration.

"Agree to disagree" with approaching symptoms of chronic or acute disease, whether cancer, consumption, or small-pox. Meet the incipient stages of disease with such powerful eloquence as a legislator would employ to defeat the passage of an inhuman law. Rise, in the conscious strength of the spirit of Truth, to overthrow the plea of matter, or mortal mind, arrayed against the supremacy of Spirit. Blot out the images of mortal thought, and its beliefs in sickness and sin. Then, when thou art delivered to the judgment of Truth, the judge will say, "Well done!" Incipient disease.

Instead of blind and calm submission to the incipient or advanced stages of disease, rise in rebellion against them. Banish the belief that you can possibly entertain a single intruding pain which cannot be ruled out by the might of Mind, and thus you can prevent its development on the body. No law of God hinders this result. It is error to suffer for aught but your own sins. God, or Truth, will destroy all other supposed suffering; and real suffering, for your own sins, will cease, in proportion as the sin ceases.

Righteous rebellion.

Justice is the moral signification of law. Injustice declares the absence of law. When the body is supposed to say, "I am sick," never plead guilty. Since matter cannot talk, it must be mortal mind which so speaks; therefore meet the intimation with a protest. If you say, "I am sick," you plead guilty. Then your adversary will deliver you to the judge (mortal mind), and the judge will sentence you. Disease has no intelligence to declare itself something, and announce its name. You alone can sentence yourself. Therefore make your own terms with sickness; and be just, if not generous, to yourself.

Plea of guilty.

Mentally contradict every complaint from the body; and rise to the true consciousness of Life as Love, — as being all that is pure, and bearing the fruits of Spirit. Sin is the foundation of sickness, and you can master sin through divine Mind; hence it is through divine Mind that you overcome disease. Remember that only while sin remains can it bring forth death. You cannot cure a bodily ailment, a moral law being broken, unless you repent and forsake the sin, and Divine Science will readjust the balance. The only safe

Cure in morality.

course is to take antagonistic grounds against all that is opposed to the health and harmony of mind and body.

The physical affirmation of disease should always be met with the mental negation. Whatever mortal mind desires to produce on the body, it should express mentally, and hold fast to this ideal. If you believe in inflamed and weak nerves, you are liable to an attack from that source. You will call it neuralgia, but we call it illusion. If you believe that consumption is hereditary in your family, unless Science shows you otherwise, you are liable to the development of that belief, in the form of what is termed pulmonary disease. If you decide climate or atmosphere to be unhealthy, it will be so to you. Your decisions will master you, whichever direction they take.

Nervous illusions.

Reverse the case. Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you may control yourself harmoniously. When the condition is present which you say induces disease, whether it be air, exercise, heredity, contagion, or accident, then perform your office as porter, shutting out these unhealthy thoughts and fears. Exclude from mortal mind the offending errors, and the body cannot suffer therefrom. The issues of pain or pleasure must come through mind; and — like a watchman forsaking his post — we admit the intruder, forgetting that the divine Mind can guard this entrance.

Barring the door.

The body seems to be self-acting, only because mortal mind is ignorant of itself and its own action, and of their results, — ignorant that the predisposing, remote, and exciting occasion of all bad effects, supposed to arise from climate or accident, is a law of

Vitiated strength.

mortal mind, not of matter. Mind is the master of the corporeal senses, and can conquer sickness, just as it conquers sin. Exercise this authority. Take possession of your body, and govern its feeling and action. Rise, in the strength of Spirit, to resist all that is unlike God. He has made man capable of this, and nothing can vitiate the ability and power divinely bestowed.

Be firm in your understanding that the divine Mind governs, and man should reflect His government. Have no fears that matter can ache, swell, and be inflamed, from a law of any kind, when it is self-evident that matter can have no pain or inflammation. Your body would suffer no more from tension or wounds than the trunk of a tree which you gash, or the electric wire which you stretch, were it not for mortal mind.

Tree and telegraph.

When Jesus declares that "the light of the body is the eye," he certainly means that light depends upon Mind, not upon the complex humors, lenses, muscles, the iris and pupil, constituting the visual organism.

Eyesight.

Man is never sick; for Mind is not sick, and matter cannot be. A false belief is both the tempter and the tempted, the sin and the sinner, the disease and its cause. It is well to be calm in sickness; to be hopeful is still better; but to understand that sickness is not real, and that Truth can destroy it, is best of all, for it is the universal and perfect remedy.

No real disease.

By conceding to discord such great power, a large majority of doctors depress mental energy, which is the

only real recuperative power. Knowledge that we can accomplish the good we hope for, stimulates the system to act in the direction which Mind points out. The admission that any bodily condition is beyond the control of Mind disarms man, prevents him from helping himself, and enthrones matter through error. To those struggling with sickness, such admissions are discouraging, — as much so as the advice to a man who is down in the world, that he should not try to rise above his difficulties. Recuperation.

Experience has proved to the author the fallacy of medical systems in general, — that their theories are pernicious, and that their denials are better than their affirmations. Will you bid a man let evils overcome him, — assuring him that all misfortunes are from God, against whom mortals should not contend? Will you tell the sick that their condition is hopeless, unless it can be aided by a drug? Are material means the only refuge from evil chances? Is there no divine permission to conquer error of every kind, with Truth and Love? Medical fallacies.

We should remember that Life is God, and that God is omnipotent. Not understanding Christian Science, the sick usually have little faith in it till they feel its beneficent influence. This shows that faith is not the healer in their cases. The sick unconsciously argue for suffering, instead of against it. They admit its reality, whereas they should deny it. They should plead in opposition to the testimony of the deceitful senses, and maintain man's immortality and eternal harmony. Argument and faith.

Like Jesus, the healer should speak to disease as one

having authority over it, leaving Soul to master the false evidences of the corporeal senses, and assert its claims over mortality and sickness. The same Principle cures both sin and sickness. When Christianity overcomes faith in *Materia medica*, and divine faith destroys faith in drugs, and other material methods of healing, sickness will disappear.

Authority.

Prayers in which God is not asked to heal, but is besought to take the patient to Himself, do not benefit the sick. An ill-tempered or complaining person should not be a nurse. The nurse should be full of cheerfulness, faith, light, — a believer in God, Truth.

Aids in sickness.

It is mental quackery to make disease a reality, hold it as something seen and felt, and then attempt its cure through Mind. It is no less erroneous to believe in the real existence of a tumor, a cancer, or decayed lungs, while you argue against their reality, than it is for your patient to feel these ills in physical belief. Such practice fastens disease on the patient, and it will reappear in some other more alarming form.

Mental quackery.

The knowledge that brain-lobes cannot kill a man, or affect the functions of mind, would prevent the brain from becoming diseased; though a moral offence is indeed the worst of diseases. One should never hold in mind the image of disease, but efface all its forms and types in thought, both for one's own sake and for the patient's.

Brainology.

Avoid talking illness to the patient. Make no unnecessary inquiries relative to feelings or disease. Never startle with a discouraging remark about recovery, or

draw attention to certain symptoms as unfavorable, or speak aloud the name of the disease. Never say beforehand how much you have to contend with in a case, or encourage, in the patient's thought, the expectation of growing worse before the crisis is passed. Talking disease.

The refutation of the testimony of material sense is no difficult task, in view of its conceded falsity. The refutation becomes arduous, not because the testimony is true, but only on account of the tenacity of belief in its truth, because of the force of education, and the overwhelming weight of opinions on the wrong side, — all teaching that the body suffers, as if matter could have sensation. Sensation refuted.

Explain to the sick the power which error exercises over their bodies. Give them divine and wholesome understanding, wherewith to fight against their erroneous sense, and so efface the images of disease from mortal mind. Keep distinctly in thought that man is the offspring of Soul, not body, — of God, not man; that man is spiritual, not material; and that soul is not in matter, giving it life and sensation, and producing disease. To break the dream of disease, understand that sickness is formed by the human mind, and not by matter. Healthful explanation.

By not perceiving vital metaphysical points, not seeing how mortal mind affects the body, — acting beneficially or injuriously on health, as well as on the morals and the happiness of mortals, — we are misled in our methods. We throw the mental influence on the wrong side, thereby actually injuring those whom we mean to bless. Misleading methods.

Suffering is no less a mental condition than enjoyment is. You cause bodily sufferings, and increase them, by admitting their reality and continuance, as directly as you enhance your joys, by believing them to be real and continuous. When an accident happens, you think, or exclaim, "I am hurt!" Your thought is more powerful than your words, more powerful than the accident itself, to make the injury real.

Accidents.

Now reverse the process. Declare you are not hurt, and understand the reason why; and you will find the ensuing good effects to be in exact proportion to your disbelief in physics, and your fidelity to God, as all which the Scriptures have declared Him to be.

To heal the sick, one must be familiar with the great verities of Being. Mortal mind is no more material in our waking hours than it is when it acts, walks, sees, hears, enjoys, or suffers in a dream. We can never treat mortal mind and matter separately, because they combine as one. Give up the belief that mind is, even temporarily, compressed within the skull, and you will quickly become more manly or womanly, understanding yourselves and your Maker better than before.

Independent mentality.

Sometimes Jesus called a disease by name, as when he said to the epileptic boy, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." It is added that "the spirit [demon] rent him sore and came out of him, and he was as one dead," — clear evidence that the malady was not material. These instances show the concessions which Jesus was willing to make to the popular igno-

Naming maladies.

rance of spiritual Life-laws. Often he gave no name to the distemper he cured. To the Synagogue Ruler's daughter, not dead but sleeping, he simply said, "Damsel, I say unto thee, Arise!" To the sufferer with the withered hand he only said, "Stretch forth thy hand!" and it "was restored whole, like as the other."

Homœopathic remedies, sometimes not containing a particle of medicine, are known to relieve the symptoms of disease. What produces the change? It is the faith of mortal mind, which reduces its own self-inflicted sufferings, and produces a new effect upon the body. In like manner destroy the illusion of pleasure in intoxication, and the desire for strong drink is gone. Appetite resides in mortal mind, not in matter.

The action of faith.

So also faith, co-operating with time and medicine, will soothe fear and change belief. Faith removes bodily ailments for a season; or else it changes those ills into new and more difficult forms of disease, until at length the Science of Mind comes to the rescue and works a radical cure, and then we understand the mystery. Not only does belief seem to bring on disease, but to remove it temporarily, or change its location and form.

You say that certain material combinations produce disease; but if the material body causes disease, can matter cure what matter itself causes? Mortal mind prescribes the drug, and administers it. Mortal mind plans the exercise, and puts the body through certain motions. No gastric gas accumulates, not a secretion or combination can operate, apart from the action of mortal thought.

Corporeal combinations.

Mortal mind sends its despatches over its body; but this so-called mind is both the service and message of

this telegraphy. Nerves are unable to talk, and matter can return no answer to Mind. If Mind is the only actor, how can mechanism be automatic? Mortal mind perpetuates its own thought. It constructs a machine, manages it, and then calls it material. A mill at work, or the action of a water-wheel, is but a derivative from primitive, mortal mind. Without this mind the body is devoid of action; and this deadness shows where the belief of life was, — namely, in mind, not in matter.

Automatic mechanism.

According to Christian Science there is no mortal mind out of which to make mortal beliefs, springing from illusion. Mortal mind is not an entity. It is only a false sense of matter, since matter is not sensible. The One Mind contains no mortal opinions. All that is real is included in this Mind.

Mental strength.

Our Master asked: "How can one enter into a strong man's house and spoil his goods, except he first bind the strong man?" In other words: How can I heal the body, without beginning with mortal mind, which directly controls it? When disease is once destroyed in mind, the fear of it is gone, and therefore it is thoroughly cured. Mortal error is "the strong man," which must be held in subjection before its influence upon health and morals can be touched. This error conquered, we can despoil "the strong man" of his goods, — namely, sin and disease.

Parabolic confirmation.

Mortals obtain the harmony of health, only as they forsake discord, acknowledge the supremacy of Mind, and abandon their material beliefs. Eradicate the image of disease from the perturbed thought, before it has taken tangible shape in conscious

Unconscious thought-evil.

thought, *alias* the body, and you prevent its development and heredity. This task becomes easy, if you understand that every disease is an error, and has no character or type, except what mortal mind assigns to it. By lifting the mind above error, or disease, and contending persistently against it, you destroy it.

When we remove disease by addressing the mortal mind, giving no heed to the body, we prove that mortal mind creates the suffering. Mortal mind rules all that is mortal. We see in the body the images of this mind, even as, in optics, we see painted on the retina the image which becomes visible to the senses. The action of mortal mind needs to be controlled by the divine Mind, to bring out the harmony of Being. Without this control there is discord, — manifest as sin, sickness, and death.

Retina.

The Scriptures plainly declare the baneful influence of mortal mind on the body. Even our Master felt it. It is recorded that in certain localities he did not many mighty works, "because of their unbelief" in Truth. If mortal mind is its own enemy, and works against itself, it does little in the right direction, and much in the wrong. Cherishing evil passions and malicious purposes, this mind is not a healer, but engenders disease and death.

Inside enemy.

If faith in the Truth of Being, which you impart mentally, while destroying error, causes chemicalization (as when an alkali is destroying an acid), it is because one must neutralize the other, for the purpose of forming a higher combination. This fermentation should not aggravate the disease, but should be as painless to man as to a fluid; since matter has

Alkali and acid.

no sensation, and mortal mind only feels and sees mentally.

What I term *chemicalization* is the upheaval produced when immortal Truth is destroying erroneous mortal belief. Mental chemicalization brings sin and sickness to the surface, as in a fermenting fluid, allowing impurities to pass away.

The only effect produced by medicine is dependent upon mental action. If the mind were parted from the body, could you produce any effect upon the brain by applying the drug thereto? Would the drug restore will and intelligence to cerebrum and cerebellum?

Medicine and brain.

Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction, and the prevention of inflammation or protracted confinement. Christian Science is always the most skilful surgeon, but surgery is the branch of its healing which will be last demonstrated. However, it is but just to say that the author has already in her possession well-authenticated records of the cure, by herself and her students, through mental surgery alone, of dislocated joints and spinal vertebræ.

Surgery.

The time approaches when mortal mind will forsake its corporeal, structural, and material basis, when immortal Mind, and its formations, will be apprehended in Science, and material beliefs will not interfere with spiritual facts. Man is indestructible and eternal. Some time it will be learned that mind constructs the body, and with its own materials. Hence

Perspective.

no breakage or dislocation can really occur. You say that accidents, injuries, and disease kill man; but this is not true. The life of the man is Mind. The material body manifests only what mortal mind admits, whether it be a broken bone, disease, or sin.

We say that one mortal mind can influence another, and thereby affect the body; but we rarely remember that we govern our own bodies. The social error of mesmerism — or hypnotism, to use the recent term — illustrates the fact just stated. The operator makes his subjects believe they cannot act voluntarily and handle themselves as they are accustomed to; and they may yield to this influence unless their belief is better instructed and emancipated by understanding. Hence the proof that hypnotism is not scientific. Science cannot produce both disorder and order. Here inaction is proven to be a belief without an adequate cause.

The evil of mesmerism.

So the sick, through belief, have induced their own stiff joints and cramped muscles. The great difference between a wrong intention and a mistake in practice is that one should and does cause the perpetrator to suffer, and the other carefully instructs him. In the one case it is understood that the deformity or disease is a mental illusion; while in the other, it is believed that the misfortune is a material effect. Mortal mind is employed to remove the illusion in one case, but matter is appealed to in the other. Really, both have their origin in mortal mind, and are healed by immortal Mind.

Hypnotism over self.

You command the situation if you understand that mortal existence is a state of self-deception, and not the Truth of Being. Mortal mind is constantly producing

on mortal body the results of false opinions; and it will continue to do so, until mortal error is deprived of its imaginary powers by Truth, which sweeps away the gossamer web of mortal illusion. The most Christian state is one of rectitude and understanding, and this is best adapted for healing the sick. Never conjure up some new discovery from the dark forebodings, and then acquaint your patient with it.

Gossamer.

If mortal mind produces disease, immortal Mind can remove this dis-ease. Mortal mind determines the nature of a case; and the practitioner improves or injures the case, in proportion to the Truth or error which influences his conclusions. The mental conception and development of disease are not understood by the patient; but the physician should be familiar with mental action and its effect, in order to judge the case according to Christian Science.

Disease-production.

If a man is an inebriate, a slave to tobacco, or the special servant of any one of the myriad forms of sin, meet and destroy those errors with the Truth of Being, — by exhibiting, to the wrong-doer, the suffering that his submission to such habits brings, and convincing him that there is no real pleasure in false appetites. A corrupt mind is manifested in a corrupt body. Lust, malice, and all sorts of evil, are diseased beliefs, and you can only destroy them by destroying the wicked motives which produce them. If the evil is over in the repentant mortal mind, while its effects still remain on the individual, you can remove this disorder only as God's law is fulfilled, and reformation cancels the crime.

Appetites.

The Temperance reform, felt all over our land, results

from Metaphysical Healing, that cuts down every tree which brings not forth good fruit. This conviction, that there is no real pleasure in sin, is one of the most important points in the theology of Christian Science. Arouse the sinner to this new and true view of sin, show him that sin confers no pleasure; and this knowledge strengthens his moral courage, and increases the ability to master evil and to love Good.

Temperance.

Healing the sick and reforming the sinner are one and the same thing in Christian Science. Both cures require the same method, and are inseparable in Truth. Lust, hatred, and dishonesty make a man sick; and neither medicine nor Mind can help him permanently, even in body, unless they make him better morally, and so deliver him from his destroyers. Mortal body and mind are one. The heat of hatred, inflaming brutal propensities, the indulgence of evil motives and aims, will make any man (who is above the very lowest type of manhood) a hopeless sufferer. They consume the body with the fires of Hell.

Sin the root.

Christian Science commands man to master these propensities, — to hold hatred in abeyance with kindness, to conquer revenge with charity, and to overcome deceit with honesty. Choke these errors in their early stages, if you would not cherish an army of conspirators against health, happiness, and success. They will deliver you to the judge, the arbiter of Truth against error. The judge will deliver you to the officer (justice), and the law's sentence will be executed upon mortal mind and body. Both will be manacled until the last farthing is paid, — until you have balanced your account with God. "Whatsoever a man soweth,

Conspirators.

that shall he also reap." This is sin's necessity, — to destroy itself, and so yield at last to the government of God, wherein is no power to sin.

Cumulative repentance.

You had better be exposed to every plague on earth, than endure the cumulative effects of a guilty conscience. The abiding consciousness of wrong-doing tends to destroy the ability to do right If sin is not regretted, and is not lessening, then it is hastening on to physical and moral self-destruction. You are conquered by the moral penalties you incur, or by the ills you bring. The pains of sense are less harmful than its pleasures. Belief in material suffering causes mortal mind to retreat from its own error, to flee from body to Spirit, and appeal to divine sources outside of itself.

The leaves of healing.

The Bible contains the recipe for all healing. "The leaves of the tree were for the healing of the nations." Sin and sickness are both healed on the same Principle. The tree is typical of Divine Principle, which is equal to every necessity and emergency, offering full salvation from sin, sickness, and death. Sin will submit to Christian Science when, in place of creeds and professions, the divine Principle of Being is understood and demonstrated, healing mortal mind.

Sickness and sin.

The Science of Being unveils the errors of sense; and spiritual perception, aided by Science, reaches Truth. Then error disappears. Sin and sickness will abate, and seem less real, as we approach the scientific period, which rebukes mortal sense, when we shall no more fall into sickness than into sin. The moral man has no fear of committing a murder, and he should be as strong on the question of disease.

Resist evil — error, of whatever sort — and it will flee from you. Error is opposed to Life. We can, and ultimately shall, so rise as to avail ourselves of the supremacy of Truth over error, Life over death, and Good over evil, in every direction; and this growth will go on until we no more fear that we shall be sick and die, than that we shall steal, murder, or commit suicide. Sickness, as well as sin, involves weakness, temptation, and fall, — a loss of control over the body. Resistance.

The depraved appetite for alcoholic drinks, tobacco, tea, coffee, opium, is destroyed only by the mastery of Mind over body. This normal control is gained through divine strength and understanding. There is no enjoyment in getting drunk, in becoming a fool or an object of loathing; but there is a very sharp remembrance of it, a suffering inconceivably terrible to man's self-respect. Puffing the obnoxious fumes of tobacco, or chewing a leaf naturally attractive to no animal except a loathsome worm, is at least disgusting. Morbid craving.

Man's enslavement to the most relentless masters — passion, appetite, and hatred — is conquered only by a mighty struggle. Every hour of delay makes the struggle more severe. If man is not victorious over them, they crush out happiness, health, and manhood. Here Christian Science is the sovereign panacea, giving strength to the weakness of mortal mind, — strength from the immortal and omnipotent Mind, — and lifting humanity above itself, into purer desires, even into spiritual power and good-will to man. Panacea.

Let the slave of wrong desire learn the lessons of

Christian Science, and he will get the better of that desire, and ascend a degree in the scale of health, happiness, and existence.

Memory.

If delusion says, "I have lost my memory," contradict it. No faculty is lost. In Science, all Being is spiritual, perfect, harmonious in every action. Let the perfect model be present in your thoughts, instead of its demoralized opposite. This spiritualization of thought lets in the light, and brings Mind, not matter, Life, not death, into the world.

Sin a form of insanity.

There are many species of insanity. All sin is insanity in different degrees. Sin is only spared from this classification, because its method of madness is in consonance with common mortal belief. Every sort of sickness is a degree of insanity; that is, sickness is always hallucination. This view is not altered by the fact that it is not acknowledged or discovered to be so by those affected by it.

There is a universal insanity, which mistakes fable for fact throughout the entire round of the material senses; but this general craze cannot, in a spiritual diagnosis, shield the individual case from the special name of insanity. Those unfortunate people who are committed to insane asylums are only so many well-defined instances of the baneful effects of illusion on mortal minds and bodies.

Drugs and brain-lobes.

The supposition that we can correct insanity by the use of purgatives and narcotics is in itself a mild species of insanity. Can drugs go of their own accord to the brain, and so destroy the inflammation of its disordered functions, — thus reaching mortal mind through matter? Truth does not distribute

drugs through the blood, and thence derive a supposed effect on intelligence and sentiment. A dislocation of the tarsal joint would produce insanity as perceptible as that produced by congestion of the brain, were it not that mortal mind thinks this joint less intimately connected with the mind than is the brain. Reverse this belief, and the results would be perceptibly different.

The unconscious thought, in the corporeal substratum of mortal mind, produces nothing; and that condition of the body which we call sensation, is erroneous; but mortal mind is ignorant of itself, — ignorant of the errors it includes, and of their effects upon the body. Intelligent matter is an impossibility. You may say: "But if disease obtains in matter, why do you insist that disease is formed by mortal mind, and not by matter?" *Mortal mind* and body combine as one, and the nearer matter approaches its final statement, as animate error, — called mind, nerves, brain, — the more prolific does it become in sin and disease-beliefs.

Substratum of the mind.

Unconscious mortal mind, *alias* matter, cannot dictate terms to conscious mind, or say, "I am sick." The belief that the unconscious substratum of mortal mind, termed the body, suffers and reports disease, independently of this conscious mind, is the error which prevents mortal man from knowing how to govern his body.

Dictation of error.

The conscious mortal mind is superior to its unconscious substratum, matter, and the stronger never yields to the weaker, except through fear or choice. The animate stratum of mortal mind should govern the inanimate material substratum. Man is perfect and immortal; and the mortal and imperfect

Superiority.

"children of men" are but poor counterfeits, to be laid aside for the pure reality. This mortal is put away, and the reality of existence is attained, no faster than we realize the great end of man, and seek a higher model for ourselves.

Death's defects.

We have no right to say that life depends on matter now, but will not depend on it after death. We cannot spend our days here in ignorance of the Science of Life, and expect to find beyond the grave a reward for this ignorance and sloth. Death will not make us harmonious and immortal, as a recompense for unfaithfulness. If we give no earthly heed to the Life which is spiritual and eternal, we shall not be ready for it hereafter.

Life eternal and present.

"This is Life eternal," says Jesus, — *is*, not *shall be;* and then he defines everlasting Life as a present knowledge of his Father and himself, — "that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." The Scriptures say, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," — showing clearly that Truth is the Life of man; but the world objects to making this teaching practical.

Fear an outcast.

Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love. The Apostle John says: "There is no fear in Love, but perfect Love casteth out fear. . . . He that feareth is not made perfect in Love." Here is a definite and inspired proclamation of Christian Science.

Mental Treatment Illustrated.

The Science of mental practice is susceptible of no misuse. If an abuse appears, this is not from Truth or Christian Science, but from error. If mental practice is used for any purpose but healing morally and physically, its power will diminish, until the practitioner's healing ability is wholly lost. Christian Scientific practice begins with the keynote of harmony, "Be not afraid!" Said Job: "The thing which I greatly feared has come upon me."

Misuse and fear.

Let the author allude to a phenomenon which she discovered in 1867. If you mentally and silently call the disease by name, as you argue against it, as a general rule the body will respond more quickly, — just as a person replies more readily when his name is spoken; but this is because you are not perfectly attuned to Divine Science, and need the arguments of Truth for reminders. To let Spirit, through the power of divine Love, bear witness, without arguments, to the healing Truth, is the more excellent way.

Naming diseases.

It is recorded that once Jesus asked the name of a disease, — a disease moderns would call *dementia*. The demon, or evil, replied that his name was Legion. Thereupon Jesus cast out the evil; and the insane man was changed, and straightway became whole. The Scripture seems to import that Jesus caused the evil to be self-destroyed.

Legion.

The efficient cause and foundation of all sickness is error, arising either from ignorance or sin. It is always a false sense entertained, not resisted, which induces

disease, — an image of thought externalized. The mental state is called a material state; and whatever is cherished in mental mind as the physical condition is imaged forth on the body.

Fear as the foundation.

Always begin your treatment by allaying the fear of patients. Silently reassure the patient as to his exemption from disease and danger. Watch the result of this simple rule of Christian Science, and you will find that it alleviates the symptoms of every disease. If you succeed in wholly removing the fear, your patient is healed. The great fact that God wisely governs all, never punishing aught but sin, is your standpoint, whence to advance and destroy the human fear of sickness. Plead the case in Science and for Truth, mentally and silently. You may vary the arguments, to meet the peculiar or general symptoms of the case you treat; but be thoroughly persuaded in your own mind, and you will finally be the winner.

Unspoken pleading.

You may call the disease by name when you mentally deny it; but by naming it audibly, you are liable to impress it upon the thought. The silence of Christian Science and Love is eloquent. It is powerful to unclasp the hold of disease, and reduce its cause to nothingness.

Danger from audibleness.

To prevent disease or to cure it mentally, let Spirit destroy this dream of sense. If you wish to heal by argument, find the type of the ailment, get its name, and array your mental plea against the physical. Argue with the patient (mentally, not audibly) that he has no disease, and conform the argument to the evidence. Mentally insist that health is the everlasting fact, and sickness the temporal falsity

Insistence.

Then realize the presence of health, and the corporeal senses will respond, "So be it!"

If the case is that of a young child or an infant, it needs to be met mainly through the parent's thought, silently or audibly, on the basis of Christian Science. The Scientist knows there can be no hereditary disease, since matter cannot transmit good or evil intelligence to man, and Mind produces no pain in matter. The act of yielding one's thoughts to the undue contemplation of physical wants induces those very desires. A single requirement, beyond what is necessary to meet the simplest needs of the babe, is hurtful. Mind regulates the condition of the stomach, bowels, food, and temperature of children and men, and matter does not. The views of parents and other people on these subjects produce their good or bad results in the health of children. Infants.

The daily ablutions of an infant are no more natural or necessary, than would be the process of taking a fish out of water every day, and covering it with dirt, in order to make it thrive more vigorously thereafter in its native element. "Cleanliness is next to godliness;" but washing should be only for the purpose of keeping the body clean, and this can be effected without scrubbing the whole surface daily. Water is not the natural habitat of humanity. Ablutions.

Giving drugs to infants, noticing every symptom of flatulency, and constantly directing the mind to such signs, — that mind being laden with illusions about disease, health-laws, and death, — these actions convey mental images to children's bodies, and often stamp them there, making it probable, at any Juvenile ailments.

time, that such ills may be reproduced in the very ailments feared. A child can have worms, if you say so, — or any other malady, timorously holden in the beliefs of those about him, relative to his body. Thus are laid the foundations of the belief in disease and death, and children are educated into discord.

Dementia.

The treatment of insanity is especially interesting. However obstinate the case, it yields more naturally than most diseases to the salutary action of Truth, which counteracts error. The leading arguments to be used in curing insanity are the same as in other diseases: namely, the impossibility that matter should control mind, or suffer; the need of mortal mind to be guided by Truth; the fact that Christ is Truth, and Truth can establish a healthy state, and destroy all error, whether that error be called physical or mental, dementia or dysentery.

Argument.

To fix Truth steadfastly in your patients' thoughts, explain Christian Science to them; but not too soon, — not until your patients are prepared for it, — lest you array the sick against their own interests, by troubling and perplexing thought. The Mind-healer's argument rests on the Christianly Scientific basis of Being. The Scripture declares that "God [Good] is all, and there is none beside Him." Even so, harmony is universal, and discord is unreal. Christian Science declares that Mind is Substance, but that matter neither feels, suffers, nor enjoys. Hold these points strongly in view. Keep in mind the verities of Being, — that man is the image and likeness of God, in whom all Being is painless and permanent. Remember that man's perfection is real and unim-

peachable, whereas imperfection is blameworthy and unreal.

Matter cannot be inflamed. Inflammation is an excited stage of mortal mind that is not normal. Immortal Mind is the only cause, therefore disease is not a cause or effect. And Mind in every case is the eternal God, Good. Sin, disease and death have no foundations in Truth. Inflammation as a mortal belief quickens or impedes the action of the system, because thought moves thus and leaps or halts when it contemplates unpleasant things, or when the individual comes upon some object which he dreads. Inflammation never appears in a part which mortal thought does not reach. That is why opiates relieve it. They calm the thought by inducing stupefaction, — by resorting to error instead of Truth. Opiates do not remove the pain, in any proper sense of the word. They only render mortal mind temporarily less fearful. Inflammation.

Note how thought makes the face pallid. It either retards the circulation or quickens it, causing a pale cheek or a flushed. Even so it increases or diminishes the secretions, the breathing, the action of the bowels, the action of the heart. The muscles, moving quickly or slowly, impelled or palsied by thought, represent the action of all the organs of the human system, including brain and viscera. To remove the error producing disorder, you must instruct mortal mind with immortal Truth. Influence of terror.

Etherization will apparently cause the body to disappear. Before the thoughts are fully at rest, the limbs will vanish from consciousness. Nay, the whole frame will sink from sight, along with surrounding objects, leaving the pain standing forth as Etherization.

distinctly as a mountain-peak, as if it were a separate bodily member. At last the agony also vanishes. This process shows the pain to be in the mind; for the inflammation is not suppressed; and the belief of pain will presently return, unless the mental image, occasioning it, be removed by divine Mind, the Truth of Being.

Sedative injections.

A hypodermic injection of morphine is administered to a patient, and in twenty minutes the sufferer is quietly asleep. To him there is no longer any pain. Yet any physician — allopathic, homœopathic, botanic, eclectic — will tell you that the troublesome material cause is unremoved, and that in a few hours, when the soporific influence of the opium is exhausted, the patient will find himself in the same pain, unless the belief which occasions the pain has meanwhile disappeared. Where is the pain while the patient sleeps?

Physical ego.

The material body, which you call *me*, is mortal mind; and this mind is material in its sensation, even as the body is material, which has originated from this material sense, and been developed according to it. This materialism of parent and child is only in mortal mind, as the dead body proves; for when the law of this mind has doomed it to decay, that body is no longer the parent, even in appearance.

Depletion with thought.

The sick know nothing of the mental process by which they are depleted, and next to nothing of the metaphysical method by which they can be healed. If they ask about their disease, tell them only what is best for them to know. Assure them that they think too much about their ailments, and have already heard too much on that subject. Turn their thoughts

away from their bodies to higher objects. Teach them that their bodies are sustained by Spirit, not matter, and they will find rest in God, divine Love, more than in oblivious sleep.

Give sick people credit for sometimes knowing more than their doctors. Always support their trust in the power of Mind to sustain the body. Never tell the sick they have more courage than strength. Tell them, rather, that their strength is in proportion to their courage. If you make them realize this great truism, there will be no reaction from over-exertion, or from excited conditions. Maintain the facts of Christian Science: that Mind is God, and therefore cannot be sick; that what is termed matter cannot be sick; that all causation is Spirit, acting through spiritual law. Then hold your ground with the unshaken understanding of Truth and Love, and you will win. When you silence the witness against your plea, you destroy the evidence, for the disease disappears. The evidence before the corporeal senses is not the Science of the immortal man. Helpful encouragement

To the Christian Science healer, sickness is a dream, from which the patient needs to be awakened. Disease should not appear real to the physician, since it is demonstrable that the way to cure the patient is to make disease unreal to him. To do this, the physician must understand the unreality of disease. Medical outlook.

Explain audibly to your patients (as soon as they can bear it) the utter control which Mind holds over the body. Show them how mortal mind seems to induce disease by certain fears and false Unfoldings.

conclusions, and how divine Mind can cure by opposite thoughts. Give them an underlying understanding to support them, and shield them against the baneful effects of their own beliefs. Show them that the conquest over sickness, as well as over sin, depends on mentally destroying all belief in these errors.

Christian pleading.

Stick to the Truth of Being, in contradistinction to the error that life, substance, or intelligence can be in matter. Plead with an honest conviction of Truth, and a clear perception of the unchanging, unerring, and certain effect of Divine Science. Then, if your Christianity is half equal to the virtue of your plea, you will heal the sick.

Reality and repudiation.

It must be clear to you that sickness is no more the reality of Being than sin is. This mortal dream of sickness, sin, and death should cease through Christian Science. Then one disease would be as readily destroyed as another. Whatever the belief is, if arguments are used to destroy it, that belief must be repudiated; and the negation must extend to the supposed disease, and to whatever decides its type and symptoms. Truth is affirmative, and confers harmony. All metaphysical logic is inspired by this simple rule of Truth, which governs all reality. By the truthful arguments you employ, and especially by the spirit of Truth and Love you entertain, you will heal the sick.

Morality.

Include moral as well as physical belief in your efforts to destroy error. Cast out all manner of evil. "Preach the Gospel to every nation." Speak the Truth to every form of error. Tumors, ulcers, tubercles, inflammation, pain, deformed spines,

are all dream-shadows, dark images of mortal thought, which will flee before the light.

A moral question may hinder the recovery of the sick. Lurking error, envy, revenge, and malice will perpetuate, or even create disease. Errors of all sorts tend in this direction. Your true course is to destroy the foe, and leave the field to God, Life, Truth, and Love, remembering that God and His ideas alone are real and lasting.

If, from any cause, your patient suffers a relapse, meet the cause mentally and courageously, knowing that there can be no reaction in Truth. Neither disease itself nor fear has the power to cause disease to relapse. Disease has no intelligence wherewith to move itself about, or to change itself from one form to another. Meet every adverse circumstance as its master. Observe mind, instead of body, lest aught unfit for development should enter it. Think less of material conditions, and more of spiritual. Relapse.

Mind produces all action. If the action proceeds from Truth, from immortal Mind, there is harmony; but mortal mind is liable to any phase of belief. A relapse cannot in reality come from other minds, for there is but one Mind. It may come from yourself, because you are not bringing out, in your deeds, the divine Principle of metaphysics, but departing from its rules. To succeed in healing, you must conquer your own beliefs and fears, as well as those of your patients, and you must rise daily into higher and holier consciousness. The phases of disease.

Instruct the sick that they are not helpless victims; for, if they will only learn how, they can resist

disease and ward it off, just as positively as they can the temptation to sin. This fact of Christian Science should be explained to invalids when they are in a fit mood to receive it, — when they will not array themselves against it, but are ready to become receptive of the new idea. This fact reassures depressed mortal mind. It imparts a healthy stimulus to the body, and regulates the system. It increases or diminishes the action, as the case may require, better than any drug, alterative, or tonic.

Reassurance.

Mind is the natural stimulus of the body; but mortal belief, taken at its best, is not promotive of health or happiness. Tell the sick that they can meet sickness fearlessly, if they only realize their mental power over every physical action and condition.

Stimulus.

If it becomes necessary to startle mortal mind, in order to break its dream of suffering, vehemently tell your patient that he must awake. Turn his gaze from the false evidence of the senses, to the harmonious facts of Soul and immortal Being. Tell him that he suffers only as the insane suffer, from a mere belief. The only difference is, that insanity implies belief in a diseased brain, while physical ailments (so called) arise from belief that some other portions of the body are deranged. Derangement, or *disarrangement*, is a word which conveys the true definition of human belief in ill-health, — disturbed harmony. Should you thus startle the mind, in order to remove its beliefs, afterwards make known to the patient your motive for this shock, showing him that it was to facilitate recovery.

Patient startled.

If a crisis occurs in your treatment, you must treat the patient less for the disease, and more for the mental fermentation, and subdue the symptoms, by removing the belief that this chemicalization produces pain. Insist vehemently on the great fact which covers the whole ground, — namely, God is all, that there is none beside Him. When the supposed suffering is gone from mortal mind, there can be no pain; and when the fear is destroyed, the inflammation will subside. Calm the fear and confusion induced by chemicalization, which is the alterative effect produced by Truth on error; and sometimes explain the symptoms and their cause to the patient.

A crisis.

It is no more Christianly Scientific to see disease than it is to experience it. If you would destroy the sense of disease, you should not build it up by wishing to see the forms it assumes, or by applying a single material application for its relief. The perversion of Mind-Science is like asserting that the products of eight multiplied by five, and of seven by ten, are both forty, and that their combined sum is fifty, and then calling the process mathematical. Wiser than his persecutors, Jesus said: "If I by Beelzebub cast out devils, by whom do your children cast them out?"

Vision and perversion.

If the reader of this book observes a great stir throughout the whole system, and certain moral and physical symptoms seem aggravated, these indications are favorable. Continue to read, and the book will become the physician, allaying the tremor which Truth often brings to error when destroying it.

Effect of this book.

Patients unfamiliar with the cause of this commotion, and ignorant that it is a favorable omen, may be alarmed

If such be the case, explain to them the law of this action. As when an acid and alkali meet and ferment, bringing out a third condition, so mental and moral fermentation change the material base of man, giving more spirituality to mortal sense, and causing it to depend less on material evidence. The changes which go on in mortal mind serve to reconstruct the body. Thus Christian Science, by the alchemy of Spirit, neutralizes disease.

Commotion in reconstruction.

Let us suppose two parallel cases of bone-disease, both similarly produced, and attended with the same symptoms. A surgeon is employed in one case, and a Christian Scientist in the other. The surgeon, believing that matter forms its own conditions, and renders them fatal at certain points, entertains fears and doubts as to the ultimation of the injury. Not holding the reins of government in his own hands, he believes that something stronger than Mind — namely, matter — governs the case. His treatment is therefore tentative. This mental state invites defeat. The belief that he has met his master in matter, and may not be able to mend the bone, increases his fear; yet neither should be communicated to the patient, either verbally or otherwise, for thus the tendency towards a favorable result is greatly diminished. Remember that the unexpressed belief oftentimes affects the sensitive patient more strongly than the expressed belief.

Bone-healing by surgery.

The Christian Scientist, understanding that all is Mind, commences with mental causation, the Truth of Being, to destroy the error. This corrective is an alterative, reaching to every part of the human system. According to Scripture, it searches

Scientific corrective.

"the bones and marrow," and it restores the harmony of man.

The matter-physician deals with matter, as both his foe and his remedy. He regards the ailment as weakened or strengthened, according to the evidence this foe presents. The Scientist — making Mind his basis of operation, irrespective of matter, and regarding the Truth and harmony of Being as superior to its error and discord — has rendered himself strong, instead of weak, to cope with the case; and he proportionately strengthens his patient with the stimulus of courage and conscious power. Both courage and consciousness are now at work in the economy of Being, — according to the law of Mind, which ultimately asserts its absolute supremacy. Coping with difficulties.

Ossification, or any unusual condition of the body, is as directly the action of mortal error as insanity. Bones have only the substantiality of thought which formed them. They are only an appearance, a subjective state of mortal mind. The so-called substance of bone is formed first by the parent's mind, through self-division. Soon the child becomes a separate, individualized mortal mind, that takes possession of itself and its own bones. Formation and malformation.

Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief, and unite with the one Mind, in order to change this notion of chance to the proper sense of God's unerring direction, and bring out harmony. Under Providence there can be no accident, since there is no room for imperfection in perfection. Accidents.

In medical practice objections would be raised if one

doctor should administer a drug to counteract the working of a remedy prescribed by another. It is equally important, in metaphysical practice, that the *minds* which surround your patient should not act against your influence, by continually expressing such opinions as may alarm or discourage, — either by giving antagonistic advice, or through unspoken thoughts resting on your patient. While it is certain that Mind can remove any obstacle, you yet need the ear of your auditor. It is more difficult to make yourself heard mentally when others are thinking about your patients, or conversing with them. Therefore you should seek to be alone with God and the sick, while treating the cases confided to your care.

Opposing mentality.

To prevent or cure scrofula, and other so-called hereditary diseases, you must destroy the belief in these ills, and the faith in the possibility of their transmission. The patient may tell you that he has a humor in the blood, a scrofulous diathesis. His parents, or some of his progenitors farther back, have so believed before him. Mortal mind, not matter, induces this conclusion and its results. You will have humors, just as long as you believe them either to be safety-valves or to be ineradicable.

Scrofula.

If the case to be mentally treated is consumption, take up the leading points included (according to belief) in this disease. Show that it is not inherited; that inflammation, tubercles, hemorrhage, and decomposition are beliefs, images of mortal thoughts, superimposed upon the body; that they are not the Truth of man; that they should be treated as error, and put out of thought. Then these ills will disappear.

Consumption.

If the lungs are disappearing, this is but one of the beliefs of mortal mind. Mortal man will be less mortal, when he learns that lungs never sustained existence, and can never destroy God, who is our Life. When this is understood, mankind will be more godlike. What if the lungs are ulcerated? God is more to a man than his lungs; and the less we acknowledge matter or its laws, the more immortality we possess. Consciousness constructs a better body, when it has conquered our faith in matter. Correct material belief by spiritual understanding, and Spirit will form you anew. You will never fear again, except to offend God, and will never believe that lungs, or any portion of the body, can destroy you.

The lungs reformed.

If you have sound and capacious lungs, and want them to remain so, be always ready with the mental protest against the opposite belief in heredity. Discard all notions about lungs, tubercles, inherited consumption, or disease arising from any circumstance, and you will find that mortal mind, when instructed by Truth, yields to divine power, which steers the body into health, as directly as error can forbid the feet to walk, or impel the hands to steal.

Soundness maintained.

The discoverer of Christian Science finds the path less wearisome when she has the high goal always before her thoughts, than when she only counts her bleeding footsteps in reaching that goal. If the destination is desirable, the vision speeds our footsteps. The outlook on Truth makes us strong instead of weak, and rests instead of wearying us. Now if the belief in death were only obliterated, and the understanding could obtain that we live on without death,

Our footsteps heavenward.

this would be a Tree of Life, known by its fruits. We should renew our energies and endeavors, and see the folly of hypocrisy, while also learning the necessity of working out our own salvation. When we learn that sickness cannot kill us, and that we are not saved from sin or sickness by death, this understanding will quicken us. It will master our dread of the grave, and tend to destroy the ills of mortal existence.

The relinquishment of all faith in death, and also of the fear of its sting, would raise the standard of health and morals far beyond its present elevation, and would enable us to hold the banner of Christianity aloft with unflinching faith in Life eternal. Sin brought death, and death will disappear with the disappearance of sin. Man is immortal, and the body cannot die, because it has no life to surrender. The illusions named death, disease, sickness, and sin are all that can be destroyed.

Eternal banner.

If it be true that man lives, this fact can never change to the opposite belief, that he dies. Life is the law of Soul, even the law of the Spirit of Truth; and Soul is never without its representative. Man's individual Being can no more die, or disappear in unconsciousness, than can Soul, for both are immortal. If we believe in death now, we must disbelieve it when we learn there is no reality in death, for the Truth of Being is deathless. The belief that existence is contingent on matter must be met and mastered by Science, before Life can be understood and its harmony obtained.

Life never contingent.

Death is but another phase of the dream that existence can be structural. Nothing can interfere with

the harmony of Being, or end the existence of man. He is the same after as before a bone is broken, or the body guillotined. If man is never to overcome death, why do the Scriptures say, "The last enemy that shall be destroyed is death"? The tenor of the Word shows that we shall obtain the victory over death, in proportion as we overcome sin in ourselves and others. One difficulty lies in our ignorance of what sin is. God, Truth, and Love make man undying. Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so called, as well as in the spiritual.

Mortality vanquished.

Called to the bed of death, what material remedy have we, when all such remedies have already failed? Spirit is our last resort; but it should have been our first and only resort, not the last. The dream of death is to be mastered by Mind. Thought will waken from its own material declaration, "I am dead," to catch this trumpet-word of Truth, "There is no death, no inaction, over-action, nor reaction."

Last resort.

Life is real, and death is the illusion. A demonstration of the facts of Soul, in Jesus' way, resolves the dark visions of material sense into harmony and immortality. Our privilege, at this supreme moment, is to prove the words of our Master: "If any one keep my word, he will never see death." To so divest our thought of false trusts and material evidences, in order that the spiritual facts of Being may appear, — that is the great attainment whereby we may sweep away the false and give place to the true. Thus we may establish in Truth the temple, or body, "whose builder and maker is God."

Visions vanishing.

We should consecrate existence, not "to the unknown God," whom we "ignorantly worship," but to the eternal builder, the everlasting Father, — the Life which mortal sense cannot impair, or mortal belief destroy. We must realize the ability of mental might to offset human misconceptions, and replace them with the Life which is spiritual, not material.

Consecration.

The great spiritual fact must be brought out that man *is*, not *shall be*, perfect and immortal. We must hold forever the consciousness of existence; and sooner or later, aided by Christian Science, we must master sin, disease, and death. The evidence of man's immortality will become more apparent, as material beliefs are given up, and the immortal facts of Being are admitted.

The present immortality.

The author has healed hopeless disease, and raised the dying to life and health, through the understanding of God as the only Life. It is a sin to believe that aught can overpower omnipotent and eternal Life; and this Life must be brought to light by the understanding that there is no death, as well as by other graces of the Spirit. We must begin, however, with the more simple demonstrations of control; and the sooner we begin, the better. This final demonstration takes time for its accomplishment. When walking, we are guided by the eye. We look before our feet; and we look beyond a single step, if we are wise.

Careful guidance.

The corpse, deserted by thought, is cold and decays, but it never suffers. Science declares that man is subject to Mind. Mortal mind affirms that mind is subordinate to the body, that the body is dying, that it must be buried, and decomposed

Clay to clay.

into dust; but this is not so. Mortals waken from the dream of death, with bodies unseen by those who think they bury the body.

If man did not exist before the material organization began, he could not exist after the body is disintegrated. If we live after death, and are immortal, we must have lived before birth; for if Life ever had any beginning, it must have also an ending, even according to the calculations of natural science. Do you believe this? No! Do you understand it? No! This is why you doubt the statement, and do not demonstrate the facts it involves. We must have faith in all the sayings of our Master, though they are not included in the teachings of the schools, and not understood generally by our ethical instructors. Ethics and pre-existence.

Jesus said (John viii. 52), "If a man keep my saying, he shall never taste of death." That statement is not confined to spiritual Life, but includes all the phenomena of existence. Jesus demonstrated this, healing the dying and raising the dead. Mortal mind must part with error, must put off itself with its deeds, and immortal manhood, the Christ ideal, appears. Our faith should enlarge its borders and strengthen its base, by resting upon Spirit instead of matter. When mortal mind gives up its belief in death, it will advance more rapidly towards God, Life, and Love. Belief in sickness and death, as certainly as a belief in sin, shuts out a true sense of Life and Heaven from our experiences. When will mortals wake to this great fact of Science? Life all-inclusive.

I here present my readers with an allegory illustrative of the law of divine Mind, and the supposed laws of matter and hygiene, wherein the plea of Christian Science heals the sick.

Suppose a mental case to be on trial, as cases are tried in court. A man is charged with liver-complaint. The patient feels ill, ruminates, and the trial commences. Personal Sense is the plaintiff. Mortal Man is the defendant. Belief is the attorney for Personal Sense. Mortal Minds constitute the jury. Materia Medica, Anatomy, Physiology, and Hypnotism are the pretended friends of Man. The court-room is filled with interested spectators, and Judge Medicine is on the bench.

A mental court case.

The evidence for the prosecution being called for, a witness testifies thus: —

I represent Health-laws. I was present on certain nights when the prisoner, or patient, watched with a sick friend. Although I have the superintendence of human affairs, I was personally abused on those occasions. I was told that I must remain silent until called for at this trial, when I should be allowed to testify in the case. Notwithstanding my rules to the contrary, the prisoner watched with the sick every night in the week. When thirsty, he gave him drink. During all this time he attended to his daily labors, partaking of food at irregular intervals, sometimes retiring to sleep immediately after a heavy meal. At last he had the liver-complaint; which I considered criminal, inasmuch as the offence is deemed punishable with death. Therefore I arrested Mortal Man in behalf of the state (*i. e.* Body) and cast him into prison. At the time of the arrest the prisoner summoned Physiology, Materia Medica, and Hypnotism to hinder his punishment. The struggle, on their part, was long. Material missiles were employed vigorously, but unavailingly. Materia Medica held out the longest; but at length all these assistants gave up their weapons to me as a representative of Health-laws, and I succeeded in getting Mortal Man into close confinement.

Testimony of Health-laws.

Mortal Man arrested.

The next witness is called: —

I am Coated Tongue. I am covered with a foul fur, placed on me the night of the liver-attack. Morbid Secretion hypnotized the prisoner and took control of his mind, making him despondent, — that his fate might the sooner be decided. False witnesses.

Another witness takes the stand and testifies: —

I am Sallow Skin. I have been dry, hot, and chilled by turns, since the night of the liver-attack. I have lost my healthy hue, and become bad-looking, although nothing on my part has occasioned this change. I practise daily ablutions, and perform my functions as usual, but I am robbed of my good looks.

The next witness testifies: —

I am Nerve, the Generalissimo over Mortal Man. I am intimately acquainted with the plaintiff, Personal Sense, and know him to be truthful and upright; whereas Mortal Man, the prisoner at the bar, is capable of falsehood. I was witness to the crime of liver-complaint. I knew the prisoner would commit it, for I convey messages from my residence in Matter, *alias* Brain, to Body, and am on intimate terms with Error, who is a relative of the prisoner.

Another witness is called for by the Court, and says: —

I am Mortality, Governor of the Province of Body, in which Mortal Man resides. In this province there is a statute regarding disease, — namely, that he upon whose person disease is found shall be treated as a criminal and punished with death.

Judge and governor.

The Judge asks if, by doing good to his neighbor, it is possible for anybody to become diseased, transgress the laws, and merit punishment; and Governor Mortality replies in the affirmative.

Another witness takes the stand, and testifies: —

"The last enemy."

I am Death. I was called for, shortly after the night of the liver-attack, by the officer of the Board of Health, who protested that the prisoner had abused him, and that my presence was required to confirm his testimony. One of the prisoner's friends, Materia Medica, was present when I arrived, endeavoring to assist the prisoner to escape from the hands of justice, *alias* nature's so-called law; but my appearance with a message from the Board of Health changed his purpose, and he decided at once that the prisoner should die.

Judge Medicine charges the jury.

The testimony for the plaintiff, Personal Sense, being closed, Judge Medicine arises, and with great solemnity addresses the jury of Mortal Minds. He analyzes the offence, reviews the testimony, and explains the law relating to liver-complaint; the conclusion of which is, that laws of nature render disease homicidal. In compliance with a stern duty, his honor, Judge Medicine, urges the jury not to allow their judgment to be warped by the irrational, unchristian suggestions of Christian Science. They must regard, in such cases, only the evidence of Personal Sense against Mortal Man.

As the Judge proceeds, the prisoner grows restless. His sallow face blanches with fear, and a look of despair and death settles upon it. The case is given to the jury. A brief consultation ensues; and the jury returns a verdict of "Guilty of liver-complaint in the first degree."

Judge Medicine then proceeds to pronounce the solemn sentence of death upon the patient. Because of loving his neighbor as himself, Mortal Man was guilty of benevolence in the first degree; and this has led him into the commission of the second crime, liver-complaint, which material laws regard as homicide. For this crime Mortal Man is sentenced to the torture until he is dead. "May God have mercy on his Soul," is the Judge's solemn peroration.

Mortal Man sentenced.

The prisoner is then remanded to his cell (sick-bed), and Scholastic Theology sent for to prepare the frightened sense of Life, God, — which sense must be immortal, — for *death*, the Body having no longer any friends.

Ah! but Christ, the true idea of Life, the friend of Man, can open wide those prison-doors, and set the captive free. Swift on the wings of divine Love there comes a despatch: "Delay the execution; the prisoner is not guilty." Consternation fills the prison-yard. Some exclaim, "It is contrary to law and order." Others say, "The law of Christ supersedes *our* laws; let us follow that."

Appeal to a higher tribunal.

After much debate and opposition, permission is obtained for a trial in the Court of Spirit, where Christian Science is allowed to appear as counsel for the unfortunate prisoner. Witnesses, judges, and jurors, who were at the previous Material Court of Common Errors, are now summoned to appear at the bar of Truth.

Counsel for defence.

When the case for Mortal Man *versus* Personal Sense is opened, his counsel regards the prisoner with the utmost tenderness; his earnest, solemn eyes, kindling with hope and triumph, are uplifted. Then Christian Science turns

suddenly to the supreme tribunal, and opens the argument for the defence: —

Scientific argument.

The prisoner at the bar has been sentenced unjustly. His trial was a tragedy, and is morally illegal. Mortal Man has had no proper counsel in the case. All the testimony has been on the side of Personal Sense, and we will unearth this foul conspiracy against the liberty and Life of Man. The only valid testimony in the case shows the alleged crime never to have been committed. The prisoner is not proved "worthy of death, or of bonds."

Your Honor, the lower court has sentenced Mortal Man to die, but God made Man immortal and amenable to Spirit only. Denying justice to the body, that court commended Soul *alias* Spirit to heavenly mercy, — Spirit which is God Himself, and Man's only lawgiver! Who or what has sinned? Has the body committed a criminal deed? Counsellor Belief has argued that the body should die, while Mortal Mind, which alone is capable of sin and suffering, Reverend Theology would console. The body committed no offence. Mortal Man, in obedience to higher law, helped his fellow-man, an act which should result in good to himself.

The law of our Supreme Court decrees that whosoever *sinneth* shall die; but good deeds are immortal, bringing joy instead of grief, pleasure instead of pain, and life instead of death. If liver-complaint was induced by trampling on Laws of Health, it was a good deed; for the agent of those laws is an outlaw, an interferer with Mortal Man's liberty and rights, and he should be sentenced to die.

Watching beside the couch of pain, in the exercise of a love that "fulfils the whole law," — doing "unto others as ye would that they should do unto you," — is no infringement of law; for no demand, human or divine, renders it just to punish a man for doing right. If mortals sin, our Supreme Judge in equity decides what penalty is due for the sin, and Mortal Man

can suffer only for sin. For nought else can he be punished, according to the laws of Spirit, God.

Then what jurisdiction had his honor, Judge Medicine, in this case? To him I might say, in Bible language, "Sittest thou to judge a man after the law, and commandest him to be smitten contrary to the law?" The only jurisdiction to which the prisoner can submit is that of Truth, Life, and Love. If these condemn him not, neither shall Judge Medicine condemn him; and I ask that he be restored to the liberty of which he has been unjustly deprived.

Material misjudgment.

The principal witness (the officer of the Health-laws) deposed that he was an eye-witness to the good deeds for which Mortal Man is under sentence of death. After betraying him into the hands of your law, the Health-agent disappeared, to reappear however at the trial, as a witness against Mortal Man, and in the interest of Personal Sense, a murderer. Your Supreme Court must find the prisoner, on the night of the alleged offence, to have been acting within the limits of the divine law, and in obedience to it. Upon this statute hangs all the law and testimony. Giving a cup of cold water in Christ's name is a Christian service. Laying down his life for a holy deed, Mortal Man should find it again. Such acts bear their own justification, and are under the protection of the Most High.

Mockery of Divine law.

Prior to the night of his arrest, the prisoner summoned two professed friends, Materia Medica and Physiology, to prevent his committing liver-complaint; and thus to save his arrest. But they brought Fear, the sheriff, to precipitate the result. It was he who handcuffed Mortal Man and would now punish him. You have left Mortal Man no alternative. He must obey your law, fear its consequences, and be punished therefor. His friends struggled hard to rescue the prisoner from the penalty they considered justly due; but they were compelled to let him be taken into custody, tried, and

Injustice.

condemned. Thereupon Judge Medicine sat in judgment on the case, and substantially charged the jury, twelve Mortal Minds, to find the prisoner Guilty. His Honor sentenced Mortal Man to die for those very deeds which the divine law compels him to commit. Thus the court of error construed obedience to the law of divine Love as disobedience to the law of Life. Claiming to protect a Mortal Man in right-doing, that court pronounced a sentence of death for doing right.

One of the principal witnesses, Nerve, testified that he was a ruler of Body, in which province Mortal Man resides. He also testified that he was on intimate terms with the plaintiff, and knew Personal Sense to be truthful; that he knew Man, and he was made in the image of God, but was a criminal. This is a foul aspersion on man's Maker. It blots the fair escutcheon of Intelligence. It indicates malice aforethought, a determination to condemn Man, in the interest of Personal Sense. At the bar of Truth, in the presence of divine Justice, before the Judge of our higher tribunal, the Supreme Court of Spirit, and before its jurors, the Spiritual Senses, I proclaim this witness, Nerve, to be destitute of Intelligence and Truth, and bearing false testimony.

Perjury.

Man self-destroyed; the testimony of matter respected; Spirit not allowed a hearing; Soul a slave, though recommended to mercy; the helpless innocent body tortured, — these are the terrible records of your Material Court of Common Errors, and I ask that the higher Court of Spirit reverse this decision.

Terrible summary.

Here the opposite counsel, Belief, called Christian Science to order, for contempt of court. Various notables — Materia Medica, Anatomy, Physiology, Scholastic Theology, and Jurisprudence — rose to the question of expelling Christian Science from the bar, for such high-handed illegality. He was over-

Contempt of court.

throwing the judicial proceedings of a regularly constituted court.

But Judge Justice, of the Supreme Court of Spirit, overruled their motions, on the ground that unjust usages are not allowed at the bar of Truth, which ranks above the lower Court of Error.

The attorney, Christian Science, then read from the supreme statute-book, the Bible, — remarking that it was better authority than Blackstone, — certain extracts on the Rights of Man: — Ruling of justice.

Let us make man in Our image, after Our likeness, and let him have dominion over all the earth.

And I give you power over all things, that nothing shall by any means harm you.

Whoso believeth in Me shall not see death.

Then Christian Science proved the witness, Nerve, to be a perjurer. Instead of a ruler in the Province of Body, wherein Mortal Man was reported to reside, Nerve was an insubordinate citizen, putting in false claims to office, and bearing false witness against Man. Turning suddenly to Personal Sense (by this time silent) Christian Science continued: — Nerve a liar.

I ask your arrest, in the name of Almighty God, on three separate counts: perjury, treason, and conspiracy against the rights and existence of man.

Then Christian Science continued: —

Another witness, equally unimportant, said that a garment of foul fur was spread over him by Morbid Secretion, on the night of the liver-attack; while the facts in the case show that this

fur is a foreign substance, imported by Belief, the attorney for Personal Sense, who is in partnership with Error, and smuggles his goods into market without the inspection of Soul's government officers. Whenever the Court of Truth summons Furred Tongue to appear for examination he disappears, and is never more heard of.

Testimony destroyed.

Morbid Secretion is not an importer or dealer in fur, but we have heard Materia Medica explain how it is manufactured, and know the witness to be on friendly terms with the firm of Personal Sense, Error, & Co., receiving pay from them, and introducing their goods into the market. Also, be it known that Belief, the counsel for the plaintiff, Personal Sense, is a buyer for this firm. He manufactures for it, keeps a furnishing store, and advertises largely for his patrons.

Death testified that he was absent from the Province of Body, when a message came from Belief, commanding him to take part in the homicide. At this request Death repaired to the spot where the liver-complaint was in process, frightening away Materia Medica, who was then manacling the prisoner, in his attempts to save him. Materia Medica was a misguided participant in the misdeed for which the Health-officer had Mortal Man in custody, though Mortal Man was innocent of all crime.

Christian Science then turned from the abashed witnesses, his words flashing as lightning in the perturbed faces of these worthies, Scholastic Theology, Materia Medica, Physiology, the felon Hypnotism, and the masker Mediumship, and said: —

God will smite you, O whited walls, for injuring, in your ignorance, the unfortunate Mortal Man who sought your aid in his struggles against liver-complaint and Death. You came to his rescue, only to fasten upon him an offence of which he is

innocent. You aided and abetted Fear and Personal Sense. You betrayed Mortal Man, meanwhile declaring Disease to be God's servant, and the righteous executor of His laws. Our higher statutes declare you all, witnesses, jurors, and judges, to be offenders, only awaiting the sentence which General Progress and Divine Love will pronounce. Divine law.

We send our very best detectives to whatever locality is reported to be haunted by Disease; but, visiting the spot, they learn that Disease was never there, for he could not possibly elude their search. Your Material Court of Errors, when it condemned Mortal Man on the ground of hygienic disobedience, was manipulated by the oleaginous machinations of the counsel, Belief, whom Truth arraigns before the supreme bar of Soul, to answer for his bloodshed. Morbid Secretion is taught how to make sleep befool reason, before sacrificing mortals to their false gods.

Mortal Minds were hypnotized by your attorney, Belief, and compelled to give a verdict delivering Mortal Man to Death. Good deeds are transformed into crimes, to which you attach penalties; but no warping of justice can render a disobedience to the so-called laws of Matter, disobedience to God, or an act of homicide. Even penal law holds homicide, under stress of circumstances, as justifiable. Now what greater justification can any deed have, than that it is for the good of one's neighbor? Wherefore then, in the name of outraged justice, do you sentence Mortal Man for ministering to the wants of his fellow-man, in obedience to higher law? You cannot trample upon the Supreme Bench. Mortal Man has his appeal to Spirit, God, who sentences only for sin.

The false and unjust beliefs of your material mental legislators compel them to enact laws of sickness, and then render obedience to these laws punishable as crimes. In the presence of the Supreme Lawgiver, standing at the bar of Truth, and in accordance with the divine statutes, I repudiate the false testi-

mony of Personal Sense. I ask that he be forbidden to enter any more suits against Mortal Man, to be tried at the Court of Material Error. I appeal to the just and equitable decisions of divine Spirit, to restore to Mortal Man the rights whereof he has been deprived.

Here the counsel for the defence closed; and the Chief Justice of the Supreme Court, with benign and imposing presence, comprehending and defining all law and evi-

Charge of the Chief Justice.

dencé, explained from his statute-book, the Bible, that any law is null and void if it undertakes to punish aught but sin.

He also decided that the plaintiff, Personal Sense, be not permitted to enter any suits at the bar of Soul, but be enjoined to keep perpetual silence, and, in case of temptation, to give heavy bonds for good behavior.

He concluded his charge thus: —

The plea of Belief we deem unworthy of a hearing. Let what Belief utters, now and forever, fall into oblivion, "unknelled, uncoffined, and unknown." According to our statute, Material Law cannot bear witness against Mortal Man; neither can Fear arrest him, nor Disease cast him into prison. Our law refuses to recognize Man as sick or dying, but holds him forever to be in the image and likeness of his Maker. Reversing the testimony of Personal Sense, and the decrees of the Court of Error in favor of Matter, Spirit decides in favor of Man, and against Matter. We further recommend that Materia Medica, Physiology, Health-laws, and Hypnotism, whose *aliases* are Oriental Witchcraft, Esoteric Magic, Mesmerism, be publicly executed at the hands of our sheriff, Progress.

The Supreme Bench decides in favor of Intelligence, that no law outside of divine Mind can punish Mortal Man. Your personal jurors, in the Material Court of Error, are myths.

Your attorney, Belief, is an impostor, persuading Mortal Minds to return a verdict contrary to law and gospel. The plaintiff, Personal Sense, is recorded in our Book of books as a liar. Our great Teacher of Mental Jurisprudence speaks of him also as "a murderer from the beginning." We have no trials for sickness before the tribunal of divine Spirit, there Man is adjudged innocent of transgressing physical laws, because there is no spiritual statute relating thereto. Spiritual law is our only code; Life, Truth, and Love our government. "Shall not the Judge of all the earth do right?"

The jury of Spiritual Senses agreed at once upon a verdict; and there resounded throughout the vast audience-chamber of Spirit the cry, Not Guilty. Then the prisoner rose up regenerated, strong, free. We noticed, as he shook hands with his counsel, Christian Science, that all sallowness and debility had disappeared. His form was erect and commanding, his countenance beaming with health and happiness. Divine Love had cast out fear. Mortal Man, no longer sick and in prison, walked forth, his "feet beautiful upon the mountains," as of one who bringeth glad tidings. Divine verdict.

If necessary to treat against mental malpractice or mesmerism know, that disease or its symptoms cannot change forms, nor go from one part to another. There is no metastasis to the heart, no stoppage of harmonious action, no paralysis. Truth, not error, Love, not hate, governs man. If students do not readily restore themselves, they should early call an experienced student practitioner. If they are unwilling to do this, they need to know that malicious minds cannot produce this reluctance.

CHAPTER XIII.

TEACHING CHRISTIAN SCIENCE.

GIVE instruction to a wise man, and he will be yet wiser. Teach a just man, and he will increase in learning. — PROVERBS.

WHEN the discoverer of Christian Science is consulted by her followers, as to the propriety, advantage, and consistency of ordinary medical study, she tries to show them that any exercise of faith in matter or corporeality must tend to alienate them from their confidence in omnipotent Mind, as really possessing all power. While such a course of study is at times severely condemned by some persons, however, she feels, as she always has felt, that all are privileged to work out their own salvation according to their light, and that our motto should be the Master's counsel, "Judge not, that ye be not judged."

Study of medicine.

If patients fail to experience the healing power of Christian Science, and think they may be benefited by certain ordinary physical methods of medical treatment, then the Mind-physician ought to give up such cases, and leave invalids free to resort to whatever other systems they fancy will afford relief. Thus they may learn the value of the apostolic precept: "Prove all things; hold fast that which is good." If the sick find these expedients unsatisfactory, and they

Failure's lessons.

receive no help therefrom, these very failures may open their blind eyes. In some way, sooner or later, all must rise superior to materiality; and suffering is oft the divine agent in this elevation. "All things work together for good to them that love God," is the dictum of Scripture.

If Christian Scientists ever fail to receive aid from other Scientists, — their brethren, upon whom they may call, — God will still guide such sufferers into the use of right means. Step by step will those who trust Him find that "God is our refuge and strength, a very present help in trouble." Brotherliness.

Students are advised, by their Teacher, to be charitable and kind, not only towards differing forms of religion and medicine, but to those who hold these opinions. Let us be faithful in pointing the way through Christ, as we understand it; but let us also be careful never to "judge unrighteous judgment," or condemn rashly. "Whosoever shall smite thee on thy right cheek, turn to him the other also." If ecclesiastical sects or medical schools turn a deaf ear to the teachings of Christian Science, then part from these opponents as did Abraham, when he parted from Lot, and say with the heart: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are brethren." Immortals, or God's children in Divine Science, are one family; but mortals, or the "children of men" in sense, are one unreal family, and are false brethren. Charity to opposition.

The teacher must make clear to students the Science of Healing, especially its ethics, — that all is Mind, and that the Scientist must conform to God's requirements

Then no hypothesis, as to the existence of another power, can interpose a doubt or fear, to hinder the demonstration of Christian Science. Unfold the latent energies and capacities for good in your scholar. Teach the great possibilities of man endued with Divine Science. Teach the fatal effect of dwarfing the spiritual understanding by recourse to material means for healing. Teach the meekness and might of "Life hidden with Christ," and there will be no desire for other healing methods. You render the divine law of healing obscure and void, when you weigh the human in the scale with the divine, or limit, in any direction of thought, the omnipresence and omnipotence of God.

Explicit rules.

Christian Science silences human will, quiets material thought with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick. Self-seeking, envy, passion, pride, hatred, and revenge flee before the Mind which heals disease. Whatever maketh or worketh a lie, hiding the divine Principle of harmony, is destructive to health, and is the cause of disease, rather than its cure.

Untaught activity.

There is great danger in teaching Mind-healing indiscriminately, thus disregarding the morals of the student, and caring only for the fees. To quote Jefferson's words about slavery, "I tremble, when I remember that God is just," the author trembles whenever she sees a man, for a petty consideration of money, teaching his slight knowledge of Mind-power,—perhaps communicating his own bad morals by mental inoculation, and in this way dealing pitilessly with a community unprepared for self-defence.

Virus of avarice.

The perusal of the author's publications heals sickness constantly. If patients sometimes seem the worse for reading this book, the change may either arise from the alarm of the physician, or may mark the crisis of the disease. Perseverance in its perusal has generally healed them completely. Sanative leafage.

Whoever practises the Science the author teaches, through which Mind pours light and healing upon this generation, can practise on no one from sinister nor malicious motives without destroying his power to heal and his own health. Good must dominate in the thoughts of the healer, or his demonstration is protracted and impossible in Science. A wrong motive involves defeat. In the Science of Mind-healing it is imperative to be honest, for victory rests on the side of immutable right. To understand God strengthens hope, enthrones faith in Truth, and verifies Jesus' word: "Lo, I am with you always, even unto the end." Exclusion of malpractice.

Resisting evil, you overcome it, and prove its nothingness. Not human platitudes, but the divine beatitudes, reflect the spiritual light and might which heal the sick. The exercise of will tends to bring on a hypnotic state, detrimental to health and integrity of purpose. This must therefore be watched and guarded against. Covering iniquity will prevent personal prosperity, and the ultimate triumph of any cause. Ignorance of the error to be eradicated will oftentimes subject you to its abuse; whatever error is affecting your patients, you must destroy. Iniquity overcome.

The heavenly law is broken by trespassing upon man's individual right of self-government. We have no authority in Christian Science, and no moral right, to

attempt to influence the thoughts of another, except it be to benefit him, or we are personally requested to give him aid. In mental practice you must not forget that erring human opinions, conflicting selfish motives, and ignorant attempts to do good often render you incapable of knowing or judging accurately the needs of your fellow-men. Therefore this need must be personally expressed, and your aid solicited, before it is silently imparted to patients or people.

Tampering with self-domination.

Ignorance, subtlety, and false charity do not forever conceal error; it will in time disclose and kill itself. The recuperative action of the system, when mentally sustained by Truth, goes on naturally. When the reverse of Truth seems true to material sense, impart spiritual understanding, which destroys false evidence without frightening or discouraging the patient. Expose and denounce the claim of evil, in all its forms, but acknowledge no reality in them. A sinner is not reformed merely by assuring him that he cannot be a sinner, because there is no sin. To put down the claim of sin you must detect it, remove the mask, point out the illusion, and thus get the victory over sin, and prove its unreality.

Exposure.

A sinner is afraid to cast the first stone. He may say, as a subterfuge, that evil is unreal; but to prove it, he must demonstrate his statement. To assume there are no claims of evil, and yet indulge them, is a moral offence. Blindness and self-righteousness cling fast to iniquity. When the Publican's wail went out to the great heart of Love, it won his humble desire. Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if evil is uncon-

Evasions.

demned, it is undenied. Under such circumstances, to say there is no evil, is an evil in itself. Evasion of Truth cripples integrity, and casts thee down from the pinnacle.

Christian Science rises above the evidence of the corporeal senses; but if you have not risen above sin yourself, do not congratulate yourself upon your blindness to evil, or upon the good you know and *do* not. A dishonest position is far from Christianly Scientific. "He that confesseth and forsaketh his sins shall find mercy." Try to leave on every student's mind the impress of Divine Science, a high sense of the moral and spiritual qualifications requisite for healing, well knowing it to be impossible for error and hate to accomplish the grand results of Truth and Love. The reception and pursuit of instructions opposite to the absolute must always hinder Scientific demonstration. Valueless negations.

If the student adheres strictly to its teachings, and ventures not to break the rules of Christian Science, he cannot fail of success in healing. It is Christian Science to do right, and nothing short of right-doing has any claim to the name. To talk right and live wrong is foolish deceit, doing one's self the most harm. Fettered by sin yourself, it is difficult to free another from the fetters of disease. With your own wrists manacled, it is hard to break another's chains. A little leaven causes the whole mass to ferment. A grain of Christian Science does wonders for mortals, so omnipotent is Truth; but more of Christian Science must be gained, in order to continue in well-doing. Adherence to righteousness

The wrong done to another reacts most heavily against one's self. Right adjusts the balance sooner or later. Think it easier to make evil good, than to benefit yourself by injuring others. Man's moral mercury, rising or falling, registers his healing ability and fitness to teach. You should practise well what you know, and you will then advance in proportion to your honesty and fidelity, — qualities which insure success in this Science; but it requires a higher understanding to teach this subject properly and correctly, than to heal the most difficult case.

Impartation and reaction.

The baneful effect of evil associates is less seen than felt. The inoculation of evil human thoughts ought to be understood and guarded against. A good detective of individual character is the first impression made on a mind which is attracted or repelled according to personal merit or demerit. Certain minds meet, only to separate through simultaneous repulsion. They are enemies, without the preliminary offence. The impure are at peace with the impure. Only virtue is a rebuke to vice. A teacher of Christian Science is at fault, if he improves not the health and the morals of his students. He is a Scientist only in name.

Inoculation and repulsion.

There is a large class of thinkers whose bigotry and conceit twist every fact to suit themselves. Their creed teaches belief in a mysterious, supernatural God, and in a supernatural, all-powerful Devil. Another class of people, still more unfortunate, are so depraved that they appear to be innocent. They utter a falsehood, while looking you blandly in the face, and never fail to stab benefactors in the back. A third class of thinkers build with solid masonry.

Three classes of neophytes.

They are generous, lofty, and open to the approach and recognition of Truth. To teach Christian Science to such as these is no task. They do not incline longingly to error, whine over the demands of Truth, or play the traitor for place and power.

Some people yield slowly to the touch of Truth. Few yield without a struggle, and many are reluctant to acknowledge that they have yielded; but unless this admission is made, evil will boast itself above Good. The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness, and the allness of God, or Good. Sickness to him is no less a temptation than sin is, and he heals them both by understanding God's power over them. He knows they are errors of belief, which Truth can and will destroy. Touchstone of Science.

Who that has felt the perilous beliefs in life, substance, and intelligence separated from God, can say there is no error of belief? Knowing the claim of animal magnetism, that there is life, substance, and intelligence in matter, electricity, animal nature, and organic life, who will deny that these are the errors which Truth must and will annihilate? Christian learners must live under the constant pressure of the apostolic command, to come out from the world and be separate. They must renounce oppression and the pride of existence. Christianity must be their Queen of Life, with the crown of Love upon her brow. False claims annihilated.

Students of Christian Science who start with its letter, and think to succeed without the Spirit, will either make shipwreck of their faith, or be turned sadly awry. They

must not only seek, but strive, to enter the narrow path of Life, for "broad is the road that leads to death, and many there be which go in thereat." Man walks in the direction towards which he looks, and "where his treasure is, there will his heart be also." If our hopes and affections are spiritual, they come from above, not from beneath, and they bear, as of old, the fruits of the Spirit.

Shipwreck and goal.

Every Christian Scientist, every conscientious teacher of the Science of Mind-healing, knows that hypnotism is error, and he must recognize this in order to defend himself from its influence. He feels morally obligated to open the eyes of his students to perceive the nature and methods of error of every sort, especially the highest degrees of evil, deceived and deceiving. All mental malpractice arises from ignorance or malice aforethought. It is the action of one mortal mind taking control of another, without the other's knowledge or consent, and is practised from mistaken or wicked motives.

Obligations of teachers.

Show your student that all animal magnetism blasts the moral sense, health, and human life. Instruct him how to bar the door of his mind against this seeming power, — a task not difficult, when one understands that evil has really no power. Incorrect reasoning leads to practical error. The wrong thought should be arrested, before it has a chance to manifest itself.

Defence.

Walking in the light, we are accustomed to it, and require it. We cannot see in darkness; but eyes accustomed to darkness are pained by the light. Outgrowing the old, fear not to put on the new.

Egotistic darkness.

Your course may provoke envy, but will attract respect also. When error confronts you, withhold not the rebuke or explanation which destroys it. Never breathe an immoral atmosphere, unless in the attempt to purify it. Better is the frugal intellectual meal, with contentment and virtue, than the luxury of learning, with egotism and vice.

Right is radical. The teacher must know the Truth himself. He must live it and love it, or he cannot impart it to others. We soil our garments with conservatism, and afterwards must wash them clean. When the spiritual sense of Truth unfolds her harmonies to you, take no risks in the policy of error. Expect to heal by simply repeating the author's words, by right talking and wrong acting, and you will be disappointed. Such practices as these do not demonstrate the Science whereby divine Mind heals the sick.

Unwarranted expectations.

Acting from sinister motives destroys your power of healing from the right motive. If you had the inclination or power to practise wrongfully, and then should adopt Christian Science, the lesser power would be destroyed, and *vice versa*. You do not deny the mathematician's right to distinguish the correct from the incorrect, among the examples on the blackboard, or disbelieve the musician, when he distinguishes concord from discord. In like manner the author ought to understand what she is saying.

Reliable authority.

Wrong and right, Truth and error, will be at strife in the minds of students, until victory rests on the side of immutable right. Mental chemicalization follows the explanation of Truth, and a higher basis is thus won; but with some individuals

Winning the field.

the morbid moral and physical symptoms constantly reappear. I have never witnessed as decided effects from the use of material remedies as from the use of spiritual.

Teach your student that he must know himself, before he can know others and minister to human needs.

Knowledge and honesty.

Honesty is spiritual power. Dishonesty is human weakness, which forfeits divine help. You uncover sin, not in order to injure, but in order to bless the corporeal man; and a right motive has its reward. Hidden sin is spiritual wickedness in high places. The masquerader in this Science thanks God there is no evil, yet serves evil in the name of Good.

You should treat sickness mentally just as you would sin, except that you must not tell the patient he is sick,

Treatment.

or give names to diseases; for such a course increases fear, the foundation of disease, and impresses more deeply the wrong mind-picture. A Christian Scientist's medicine is Mind. He never recommends hygiene, never manipulates. He never tries to "focus mind." He never places patient and practitioner back to back, never consults *spirits*, or requires the life-history of his patient. Above all, he cannot trespass on the rights of mind through animal magnetism. It need not be added that the use of tobacco and intoxicating drinks is not in harmony with Christian Science.

Teach your students the omnipotence of Truth, which illustrates the impotence of error. The understanding,

Impotence and hate.

in a degree, of the divine all-power, destroys fear, and plants the feet in the true path, — the path which leads to the house built without hands.

"eternal in the Heavens." Human hate has no legitimate mandate and no kingdom. Love is enthroned. That evil or matter has neither intelligence nor power, is the doctrine of absolute Christian Science; and this is the great Truth which strips all disguise from error.

He who understands in any degree the Principle of Mind-healing, points out to his student error as well as Truth, the wrong as well as the right practice. Love for God and man is the true incentive to both healing and teaching. It inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action. Love is priestess at the altar of Truth. Wait patiently for Spirit to move upon the waters of mortal mind, and form the divine concept. Patience must "have her perfect work." Love the incentive

Do not dismiss students, at the close of a class term, feeling that you have no more to do for them. Note well their future years. Let loving care and counsel support all feeble footsteps, until they tread firmly in the strait and narrow way. The superiority of spiritual power over sensuous is the central point of Christian Science. Remember that the letter and mental argument are only human auxiliaries, to aid in bringing thought into accord with the spirit of Truth and Love. Continuity of interest.

A mental state of self-condemnation and guilt, or a faltering and doubting trust in Truth, are unsuitable conditions for healing the sick. Such mental states indicate weakness, instead of strength. Hence the necessity of being right yourself, in order to teach this Science of Healing. You must utilize the Weakness and guilt.

moral might of Mind, in order to walk over the waves of error, and support your claims by demonstration. If yourself lost in the belief and fear of disease and sin, and, ignorant of the remedy, you fail to use the energies of Mind in your own behalf, you can exercise little or no power for others' help. "First cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye."

Highest teaching.

The student who receives his knowledge of Christian Science, or Metaphysical Healing, from a human teacher, may be mistaken in judgment and demonstration; but God cannot mistake. He selects for the highest service one who has grown into such a fitness for it as renders any abuse of the mission an impossibility. The All-wise does not bestow His trusts upon the unworthy, when He commissions a messenger who is spiritually near Himself. No one can misuse this mental force, if taught of God to discern the healing power of Truth.

Strong point.

This strong point in Christian Science is not to be overlooked, — that the same fountain cannot send forth both sweet and bitter waters. The higher your attainment in the Science of mental healing and teaching, the more impossible it will become for you to influence minds in any way adverse to their highest interest.

Chicanery.

Teaching or practising in the name of Truth, but contrary to its rules, is most dangerous quackery. Strict adherence to the Principle and rules of the Scientific method has secured the only success of its students. That alone entitles them to the high standing which many of them hold in the community, a reputation experimentally justified by their efforts.

Whosoever affirms that there is more than one method of demonstrating this Science greatly errs, ignorantly or intentionally, and separates himself from the true conception of its healing, and hence from its possible demonstration.

Any dishonesty in your theory and practice betrays a gross ignorance of the method of the Christ-cure which Christian Science reveals. Science makes no concessions to persons or opinions. One must abide strictly by its rules, or he cannot demonstrate its Principle. So long as drugs are administered, or external applications prescribed, illness cannot be efficaciously treated by the metaphysical process. Truth alone does the work, and you must both understand and abide by this divine Principle of your demonstration.

Dishonest concessions.

A Christian Scientist requires my work on Science and Health for his textbook, and so do all his students and patients. Why? *First:* Because it is the voice of Truth to this age, and contains the whole of Christian Science, or the Science of healing through Mind. *Second:* Because it was the first published book containing a statement of Christian Science, gave the first rules for demonstrating this Science, and registered this revealed Truth, uncontaminated with human hypotheses. Other wôrks, which have borrowed from this book without giving it credit, have adulterated the Science. *Third:* Because this work has done more for teacher and student, for healer and patient, than has been accomplished by other works.

This volume indispensable.

Since the divine light of Christian Science first dawned upon the author, she has never used this newly discovered power in any direction which she fears to have

openly known. Her object, ever since entering this field of labor, has been to prevent suffering, never to produce it. That we cannot mentally both produce and prevent error is self-evident. In the legend of the shield which led to a quarrel between two knights, because each of them could see but one face of it, both sides were beautiful, according to their degree; but there is no good aspect to malpractice, either silvern or golden.

Misuse.

Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line. One cannot scatter his fire, and at the same time defeat the enemy. To pursue other vocations, and at the same time advance rapidly in the demonstration of this Science, is not possible. Departing from Christian Science, many learners commend diet and hygiene. They even administer drugs, intending thereby to initiate the cure which they mean to complete with Mind! The Scientist's demonstration rests on one Principle, and there must and can be no opposite rule. Christian Science is fully stated in this book. Let it be applied to the cure of disease, without resort to other means.

Backsliders and fighters.

Mental quackery rests on the same platform with all other quackery. The chief plank in this platform is the doctrine that Science has two principles in partnership, one good, the other bad, — one spiritual, the other material, — and that these two may be simultaneously at work on the sick. This theory is supposed to favor practice from both a mental and material standpoint. Another plank in the platform is this, that error will finally have the same effect as Truth.

Charlatanism.

It is anything but Scientifically Christian to think of aiding the divine Principle of healing, or trying to sustain the human body until the divine Mind is ready to take the case. Divinity is always ready. *Semper paratus* is Truth's motto. Having seen so much suffering from quackery herself, the author desires to keep it out of Christian Science. The two-edged sword of Truth must turn in every direction, to guard this Tree of Life.

Ever ready.

Sin makes deadly thrusts at the Christian Scientist, as ritualism and creed are summoned to give place to higher law; but Science will ameliorate mortal malice. The spiritually Scientific man reflects the divine law, thus becoming a law unto himself. He does violence to no man, neither is he a false accuser. The Christian Scientist wisely shapes his course, and is honest and consistent in following the leadings of divine Mind. He must practically acknowledge, through healing as well as teaching, that Christ's way is the only one whereby mortals are radically saved from sin and sorrow.

The panoply of wisdom.

Christianity causes men to turn naturally from materialism to Soul, as the flower turns from darkness to light. Man then appropriates those things which "the eye hath not seen nor the ear heard." Paul and John had a clear apprehension that, as mortal man achieves no worldly honors except by sacrifice, so he must gain heavenly riches, by forsaking all other wealth. Then he will have nothing in common with the worldling's affections, motives, and aims. Judge not the future advancement of Christian Science by the steps already taken, lest

Advancement and sacrifice.

ye be condemned for failing to take the first step yourself.

Any attempt to heal mortality with erring mortal mind, instead of resting on the omnipotence of immortal Mind, must prove abortive. Committing the process of Mind-healing to frail mortals, untaught and unrestrained by Science, is like putting a sharp knife into the hands of a blind man or a raging maniac, and turning him loose in the crowded streets of a city. Whether animated by malice or ignorance, such a practitioner will work mischief, — and ignorance is ofttimes more harmful than wilful wickedness, because the latter is distrusted, and thwarted in its incipiency.

Dangerous ignorance.

The Science is abstract, but the process is simple, and the results are sure if the Science is understood. The tree must be good, which produces good fruit. Guided by divine Truth, and not guesswork, the Theologus (that is, the student — the Christian and Scientific expounder — of the divine law) treats disease with more certain results than any other healer on the globe. The Christian Scientist should understand and adhere strictly to the rules of metaphysics, as laid down in this work, and rest his demonstration on its sure basis.

Simplicity.

Ontology is defined as "the science of the necessary constituents and relations of all beings," and it underlies all metaphysical practice. Our system of Mind-healing rests on the apprehension of the nature and essence of all Being, — on Mind, and its essential qualities. Its pharmacy is moral, and its medicine is intellectual and spiritual, though used for physical healing; yet this most fundamental part of

Ontology.

metaphysics is the one most difficult to understand and demonstrate, for to the material thought all things are sure to be material, till rectified by Spirit.

Sickness is neither imaginary nor unreal, — that is, to the false sense of the patient. It is more than fancy, for it is solid conviction. It is therefore to be dealt with through right apprehension of the Truth of Being. If Christian Healing is abused by mere smatterers in Science, it becomes a tedious mischief-maker. Instead of Scientifically effecting a cure, it starts a petty crossfire over every cripple and invalid, buffeting him with the superficial and cold assertion, "Nothing ails you." Mischievous imagination.

When the Science of Mind was a new revelation to the author, she had to impart, while teaching its grand facts, the hue of spiritual ideas from her own spiritual condition, and to do this through the meagre channel afforded by language. As former beliefs were gradually expelled from her mind, the teaching became clearer, until finally the shadow of old errors was no longer cast upon Divine Science. Author's early instructions.

Christian Science must be accepted, at this period, by induction. We admit the whole, because a part is proven, and that part illustrates and proves the entire Principle. Christian Science should be taught only by those who are morally advanced and spiritually endowed; for it is not superficial, nor is it discerned from the standpoint of the human senses. Only by the illumination of the spiritual sense, can the light of understanding be thrown upon this Science, because it reverses the evidence before the material senses, and furnishes the eternal interpretation of God and man. Induction.

Systematic teaching, and the student's spiritual growth and experience in practice, are requisite for a thorough comprehension of Christian Science. Some individuals assimilate Truth more rapidly than others; but I never knew a student, who adhered to the divine precepts of this Science, and practised them unselfishly, who did not heal the sick, and add continually to his store of spiritual understanding, potency, enlightenment, and success.

Assimilation.

If the student goes away to practise Truth's teachings only in part, dividing his interests between God and Mammon, and substituting his own views for Truth, he will inevitably reap the error he sows. Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down. There is nothing difficult or toilsome in this task, when the way is pointed out; but sincerity and persistence alone win the prize, as they almost invariably do in every department of life.

Divided loyalty.

Anatomy, according to Christian Science, is mental self-knowledge, and consists in the art of dissecting thoughts, in order to discover their quality, quantity, and origin. Are thoughts divine or human? That is the important question. This branch of study is indispensable to the excision of error. The anatomy of Christian Science teaches when and how to probe the self-inflicted wounds of malice, envy, and hate. It teaches the control of mad ambition. It unfolds the hallowed influences of unselfishness, philanthropy, spiritual love. It urges the government of the body, both in health and sickness. The Christian Scientist, through understand-

Anatomy defined.

ing mental anatomy, discerns and deals with the real cause of disease. The material physician gropes among phenomena which fluctuate every instant, under influences not embraced in his diagnosis; and so he stumbles and falls in the darkness.

Obstetrics.

Teacher and student should also be familiar with the obstetrics taught by this Science. To attend properly the birth of the new child, or the divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe. Though gathering new energies, an idea should injure none of its useful surroundings, in the travail of spiritual birth. It should not have within it a single element of error, and should remove properly whatever is offensive. Then would the new idea, conceived and born of Truth and Love, be clad in white garments. Its beginning will be meek, its growth sturdy, and its maturity undecaying. When this new birth takes place, the Christian Science infant is born of the Spirit, and can cause the mother no more suffering. Thus will it always be, when Truth is allowed to fulfil her perfect work.

Decision.

To decide quickly as to the proper treatment of error, — whether it be manifested in forms of sickness, sin, or death, — is the first step towards destroying it. Our Master treated it through Mind. He never enjoined obedience to the laws of Nature, if by that is meant laws of matter, nor did he use drugs. There is a law of God applicable to healing, and it is a spiritual law instead of material. The sick are not healed by inanimate matter or drugs only, as they believe they are, and this is a mental action or causation.

Seclusion of the author.

It has been said to the author: "The world is benefited by you, but it feels your influence without seeing you. Why do you not make yourself more widely known?" Could her friends know how little time the author has had in which to make herself outwardly known, except through her laborious publications, — and how much time and toil are still required to establish the stately operations of Christian Science, — they would understand why she is so secluded. Others could not take her place, even if willing to do so. She has therefore remained unseen at her post, working for the generations to come, never looking for a present reward.

Motives and substitutes.

In founding an ethical and medical system, I have labored to expound divine Principle, not to exalt personality. When striving to benefit mankind I have disregarded certain persistent efforts to misrepresent me, hinder my work, hide my character, and pervert my system; and have clung to Truth most closely when it was maligned. The weapons of bigotry, selfishness, ignorance, and error may wound the heart, but they chasten it as well. "The hireling fleeth, because he is an hireling, and careth not for the sheep." He who would gain popularity or temporary advantages by adulterating Christian Science, and so making it void, imposes on mankind. All such falsity has a foundation of sand. Dishonesty or ignorance never founded a system of ethics, hygiene and Christianity.

CHAPTER XIV.

RECAPITULATION.

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. — Isaiah.

THIS chapter is from the first edition of the author's class-book, copyrighted in 1870. It is a condensation of that treatise, and important to learners. Absolute Christian Science pervades its statements, from beginning to end, and elucidates Scientific metaphysical practice. The Science of Healing, through Mind, is demonstrated on a divine basis.

Questions and Answers.

Question. — What is God?

Answer. — God is divine Principle, supreme incorporeal Being, Mind, Spirit, Soul, Life, Truth, Love.

Question. — Are these terms synonymous?

Answer. — They are. They refer to one absolute God, and nothing else. They are also intended to express the nature, essence, and wholeness of Deity. The attributes of God are justice, mercy, wisdom, goodness, and so on.

Question. — Is there more than one Principle?

Answer. — There is not. Principle is Divine, one Life,

one Truth, one Love; and this is God, omnipotent, omniscient, and omnipresent. *Omni* is adopted from the Latin adjective, signifying *all*. Hence God combines all-power, or potency, all-science, or true knowledge, all-presence. The varied manifestations of Christian Science indicate Mind, not matter, and have but one Principle.

Question. — What are spirits and souls?

Answer. — To human belief, they are personalities of Mind and matter, Life and death, Good and evil, Truth and error; but these contrasting pairs of terms represent opposites, as Christian Science reveals, — neither dwelling together nor assimilating. Truth is immortal; error is mortal. The one is limitless; the other is limited. One is intelligent; the other is non-intelligent. Moreover, one is real, and the other is unreal. This last statement contains the point you will most reluctantly admit, although it is the most important to understand, first and last.

Terms in opposition.

The term *souls*, or *spirits*, is as improper as the term *gods*. Soul, or Spirit, signifies Deity, and nothing else. There is no finite soul or spirit. Those terms mean only one existence, and cannot be rendered in the plural. Heathen mythology and Jewish theology have perpetuated the fallacy that intelligence, soul, and life can be in matter; and idolatry and ritualism are the outcome of these man-made beliefs. The Science of Christianity comes with fan in hand, to separate the chaff from the wheat. Science will declare God aright; and Christianity will demonstrate this declaration, and its divine Principle, making mankind better physically, morally, and spiritually.

Confusion of titles.

Question. — What is the Science of Soul?

Answer. — The first demand of this Science is, "Thou shalt have no other gods before Me." This *Me* is Spirit. Therefore the command means this: Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual. The second is like unto it, "Thou shalt love thy neighbor as thyself." It should be well understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this becomes apparent, and the true brotherhood of man will thus be established. Having no other gods, turning to no other mind but the one perfect Intelligence to guide him, man is the likeness of God, pure and eternal, having that Mind which was also in Christ.

Two chief commands.

Recollect that Science reveals Spirit, Soul, as not in the body, and God as not in man, but as reflected by man. The greater cannot be in the lesser. Such a belief is an error that works ill. This is a leading point in the Science of Mind, that Principle is not in its idea. Spirit, Soul, is not confined in man, and is never in matter. We reason imperfectly, from effect to cause, when we conclude that matter is the effect of Spirit; but *a priori* reasoning shows material existence to be enigmatical. Spirit gives the true mental idea. We cannot interpret Spirit through matter.

Leading point.

Reasoning from cause to effect, in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it, and cannot be learned from its opposite, matter. Thus we arrive at Truth, or Intelligence, which evolves its own unerring idea, and never can be co-ordinate with

Sinlessness of Mind, or Soul.

human illusions. If Soul sinned, it would be mortal; for sin is mortality's self, inasmuch as it kills itself. Error must be mortal, being the antipodes of Truth, if Truth is immortal. Because Soul is immortal, Soul cannot sin, for sin is not the eternal verity of Being.

Question. — What is the Scientific statement of Being?

Answer. — There is no life, truth, intelligence, or substance in matter. All is infinite Mind and its infinite manifestation, for God is All in all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material.

Question. — What is Substance?

Answer. — That only which is eternal, and incapable of discord and decay. Truth, Life, and Love are Substance, as the Scriptures use this word in such a text as this, from Hebrews: "The Substance of things hoped for, the evidence of things not seen." Spirit — the synonym of Mind, Soul, or God — is Substance; that is, the only real Substance. The spiritual universe, including man, is a compound, yet individual, idea, reflecting the divine Substance of Spirit.

Spiritual synonyms.

Question. — What is Life?

Answer. — Life is divine Principle, Mind, Soul, Spirit, without beginning and without end. Eternity, not time, expresses the thought of Life, and time is no part of eternity. One ceases when the other is recognized. One is finite; the other is forever infinite.

Eternity.

Life is neither in nor of matter. What is termed matter is unknown to Spirit, which involves in itself all Substance, and is Life eternal. Matter is a human concept. Life is divine Mind. Life is not limited. Death and finiteness are unknown to Life. If Life ever had a beginning, it would also have an ending.

Question. — What is Intelligence?

Answer. — Intelligence is omniscience, omnipresence, and omnipotence. It is the infinite Mind, the triune Principle, — or Life, Truth, and Love, — called God.

Question. — What is Mind?

Answer. — The only exterminators of error are the great truths that Good, or God, is the only Mind; that His opposite — called *evil* and *devil* — is not Mind, is not Truth, but error, without intelligence or truth. There can be but one Mind, because there is but one God; and if we claimed no other, and accepted no other, sin would be unknown. We can have but one Mind, if that one is infinite. We bury the sense of infinitude, when we admit, although God is infinite, that evil has a place in this infinity; for it could have no place — where all space is filled with God — except in Him.

Infinitude and space.

We lose the high signification of omnipotence, when admitting that God, or Good, is omnipresent, and has all-power, yet that there is another power, named *evil*. This belief, that there is more than one mind, is as pernicious to divine theology as are ancient mythology and pagan idolatry. With one Father, even God, the whole family of man would be brethren; and with one Mind, and that God, or Good, the brotherhood

The sole governor.

of man would consist of Love and Truth, and have unity of Principle and spiritual power, which constitute Divine Science. The existence of more than one mind was the basic error of idolatry, which assumed the loss of spiritual power, the loss of the spiritual presence of Life as eternal Truth, without an opposite error, and the loss of Love as ever present and universal.

Self-evident proposition.

Divine Science explains the abstract statement that there is one Mind only, by the following self-evident proposition. If Good, or God, is real, then evil, the opposite of God, is unreal. Then evil can only seem real, by giving reality to the unreal. The children of God have but one Mind. How can Good lapse into evil, when God, the Mind of man, never sins? The standard of perfection was originally God and man. Has God taken down His own standard, and has man fallen?

Unchanged perfection.

God is the Principle of Man; and the Principle of man remaining perfect, its idea, or reflection, — man, — remains perfect. Man is the expression of God's Being. If ever there was a moment when man expressed not this perfection, he could not have expressed God; and there would have been a time when Deity was without entity, Being. If man has lost perfection, he has lost his Principle, or Mind. If man ever existed without a Principle, or Mind, then his existence was a myth.

Stability.

The relations of God and man, divine Principle and its idea, are indestructible in Science; and Science knows no lapse from or return to harmony, but holds the divine order, or spiritual law, to have remained unchanged in its eternal history, wherein God, and all which He creates, are perfect and eternal.

The opposite of Truth, — named *error*, — the opposite of Science, and the evidence before the five corporeal senses, afford no evidence of the grand facts of Being; even as these so-called senses receive no intimation of the earth's motions or the science of astronomy, but yield assent thereto on the basis of natural science. Celestial evidence.

Thus should the facts of Divine Science be admitted, although the evidence thereof is not supported by evil, by matter, or by material sense; because it is fully sustained by spiritual sense, Divine Science, the evidence of God's and man's co-existence. God is all-powerful and ever-present. Therefore there is no other power or presence, and the spirituality of the universe, including man, is the only fact of creation. "Let God be true, and every [material] man a liar."

Question. — Are doctrines and creeds a benefit to man?

Answer. — The author subscribed to an Orthodox creed in early youth, and tried to adhere to it, until she caught the first gleam of that which interprets God as above mortal view. This sense rebuked human beliefs, and gave the spiritual import of all things from the divine Mind, expressed through Science. Since then her highest creed has been Divine Science, which, reduced to human apprehension, she has named Christian Science. This Science teaches man that God is the only Life, and this Life is Truth and Love; that God is to be adored, understood, and demonstrated; that divine Truth casts out human error and heals the sick. The test of experience.

The way which leads to Christian Science is strait and narrow. God has set his signet to this Science, making it co-ordinate with all that is real, with only that which is harmonious and eternal. Sickness, sin, and death, being inharmonious, do not originate in God, or belong to His government. His law, rightly understood, destroys them. Jesus furnished proofs of these statements.

The signet of co-ordination.

Question. — What is error?

Answer. — Error is a supposition that pleasure and pain — that intelligence, substance, life — are existent in matter. Error is neither Mind, nor one of its faculties. Mind is Truth. Error is its opposite, a belief without understanding. Error is unreal because untrue, — that which seemeth to be, and is not. If error were true, its truth would be error, and through this we should still lose the standard of Truth.

Evanescent materiality.

Question. — Is there no sin?

Answer. — All reality is in God and His creation, harmonious and eternal. That which He created was good, and He made all that was made. Therefore the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human belief, until God strips off their disguise. They are not true, because He is Truth, and they are not of Him. We learn, in Christian Science, that all inharmony of mortal mind or body is erroneous; and error is illusion, possessing neither reality nor identity, though seeming to be real, and identical with Truth.

Sin untrue.

The Science of Mind disposes of all evil. Truth, God, is not the father of error. Sin, sickness, and death are to be classified as effects of error. Christ came to save sinners. The God-principle is omnipresent and omnipotent. He is everywhere, and nothing else is present or has power. Christ is the idea of Truth, and this idea comes to heal sickness and sin, through Christian Science, which denies corporeal power. Jesus is the name of the man who has presented, more than all other men, this idea of God, for he came healing the sick and the sinful, and destroying the power of death. Jesus is the human man, and Christ is divine; hence the duality of Jesus the Christ.

Redemption and duality.

In an age of ecclesiastical despotism, Jesus introduced the teaching and practice of Christianity, affording proof of its Truth and Love; but to reach his example, — and test its unerring Science according to his rule, by healing sickness, sin, and death, — a better understanding of God is required, as being the divine Principle, Love, rather than the personality of the man Jesus.

Despotism.

Jesus established what he said by demonstration, thus making his acts of higher importance than his words. He demonstrated what he taught. This is the Science of Christianity. Jesus proved the Principle to be divine, which heals the sick and casts out error. Few however, except his students, understood in the least his teachings, and their glorious proofs, — namely, that Life, Truth, and Love (the Principle of this unacknowledged Science) destroy all error, evil, disease, and death.

Jesus not understood.

The reception accorded to Truth in the early Chris-

tian era, history now repeats. Whoever introduces the Science of Christianity will be scoffed at, and scourged with worse cords than those which cut the flesh. To the ignorant age in which it first appears, Science seems a mistake. Hence the misinterpretation and consequent maltreatment which it receives. Christian marvels (and *marvel* is the simple meaning of the Greek word rendered *miracle* in the New Testament) will be misunderstood and misused by many, until the glorious Principle of these marvels is gained.

Marvels.

If sin, sickness, and death are as real as Good, Life, and Truth, then they must all be from the same source, God being their author. Now Jesus came to destroy sin, sickness, and death; yet the Scriptures aver he "came not to destroy, but to fulfil." Is it possible, then, to believe that the evils which he lived to destroy are real, or the offspring of the Divine will?

Fulfilment.

Despite the hallowing influence of Truth in the destruction of error, must error still be immortal? Truth spares all that is true. If evil is real, Truth must make it so; but error, not Truth, is the author of the unreal, for the unreal vanishes, while all that is real is eternal. The apostle says that the mission of Christ was "to destroy the works of the Devil." Truth destroys falsity and error, for light and darkness cannot dwell together. One inevitably extinguishes the other. When one appears, the other disappears. "God is too pure to behold iniquity." To Truth there is no error; all is Truth. To Spirit there is no matter; all is Spirit, divine Principle and His idea.

Unreality destroyed.

Question. — What is man?

Answer. — Man is not matter, — made up of brains, blood, bones, and other material elements. The Scriptures inform us that man was made in the image and likeness of God. Matter is not that likeness. The reflection of Spirit cannot be so unlike Spirit. Man is spiritual and perfect; and because of this, he must be so understood in Christian Science. Man is the idea of divine Principle, not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness; the conscious identity of Being, as found in Science, where man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, or creative power of his own, but reflects all that belongs to his Maker. Human factors.

And God said: "Let us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

Man is incapable of sin, sickness, and death, inasmuch as he derives his essence from God, and possesses not a single original, or underived, power. Hence the real man cannot depart from holiness. Nor can God, by whom man was evolved, engender the capacity or freedom to sin. A mortal sinner is not God's man, for the offspring of God cannot be evil. Mortals are man's counterfeits. They are the children of the Wicked One, or the one evil, which declares that Incapacity for any evil.

man begins as a material embryo. In Divine Science, God and the real man are inseparable, as Principle and its idea.

Error, urged to its final limits, will be self-destroyed. It will cease to claim that soul is in body, that life and intelligence are in matter, and that this matter is man. God is the Principle of man, and man is the idea of God. Hence man is not mortal or material. Mortals will disappear, and immortals, or the children of God, will appear as the only and eternal verities of man. Mortals are not fallen children of God. They never had a perfect state of Being, which may subsequently be regained. They were, from the beginning of mortal history, conceived in sin and brought forth in iniquity. Mortals are material falsities. In the words of Paul, they are "without hope, and without God in the world." They are errors, made up of sin, sickness, and death, which must disappear, to give place to the facts which belong to immortal man.

Mortals and immortals.

Learn this, oh mortal, and earnestly seek the spiritual state of man, which is divine manhood, outside of all material selfhood. Remember that the Scriptures say of mortal man: "As for man, his days are as grass: as a flower of the field, so he flourisheth; for the wind passeth over it, and it is gone; and the place thereof shall know it no more."

Imperishable identity.

When speaking of God's children, not the children of men, Jesus said, "The Kingdom of God is within you;" that is, Truth and Love reign in man, showing that man is unfallen and eternal. Jesus beheld the perfect man, who appeared to him, where sinning mortal man appears to us; in this perfect man the

Kingdom within.

Saviour saw God's own image and likeness, and this healed the sick. Thus Jesus taught that the Kingdom of God is universal, and man unfallen, pure, and holy. Man is not a material habitation for spirit; he is himself spiritual. Soul, being divine, is reflected in nothing imperfect, or unlike the infinite Soul.

Whatever is material is mortal. To the five corporeal senses, man appears to be matter and mind united; but Christian Science reveals him as the idea of God, and declares the corporeal senses to be mortal and erring illusions. Divine Science shows it to be impossible that a material body, though interwoven with matter's highest stratum, mortal mind, should be man, the genuine and perfect man, — the immortal idea of Being, indestructible and eternal. Were it otherwise, man would be annihilated. Annihilation.

Question. — What are body and Soul?

Answer. — Identity is the reflection of Spirit, in multifarious forms of this living Principle. A material body is a mortal belief, "dust to dust." Soul is the Substance, Life, and Intelligence of man. Soul is embodied, but not in matter, and can never be reflected in anything inferior to itself. Reflection.

Man is the expression of God, Soul. The Indians caught some glimpses of the underlying reality, as when they called a certain beautiful lake the Smile of the Great Spirit. Separated from man, who expresses Soul, Spirit would be a nonentity. Man, divorced from Spirit, would lose his entity; but there is, there can be, no such division, for man is co-existent with God, and God is Spirit. Manifestation and nonentity.

What evidence have you of Soul or Immortality within mortality? Even according to the teachings of natural science, man has never beheld Spirit, or Soul, leaving a body or entering it. What evidence is there in support of such a theory of indwelling spirit, except the evidence of mortal belief? What would be thought of the declaration that a house was inhabited, and by a certain kind of persons, when no such people were ever seen to go in or come out, or were even visible through the windows? Who can see a soul in the body?

A vacant domicile.

Question. — Do not brains think and nerves feel, and is there no intelligence in matter?

Answer. — No, not if God be true, and mortal man a liar. The assertion is erroneous, that there can be pain or pleasure in matter. That body is most harmonious, in which the discharge of its natural functions is least noticeable. How can intelligence dwell in matter, when matter is non-intelligent, and brain-lobes cannot think? Matter cannot perform the functions of Mind. Error says, "I am man;" but this belief is mortal and far from actual. From beginning to end whatever is mortal is composed of material human beliefs, and of nothing else. Only that is real which reflects God.

Functions in equilibrium.

Man is not in matter, nor of it. He is the image and likeness, the idea, or reflection, of Spirit; and Spirit cannot be reflected by matter, mortality, or sin. *Mortal man* is really a self-contradictory phrase, for man is not mortal, "neither indeed can be," but immortal. If a child is the offspring of

Immortal birthright.

physical sense, and not of Soul, it must have a material, not a spiritual origin. With what truth, then, could the Scriptural rejoicing be uttered by any mother, "I have gotten a man from the Lord"? On the contrary, if aught comes from God, it cannot be mortal and material; it must be immortal and spiritual.

Matter is neither self-existent, nor a product of Spirit An image of mortal thought, reflected on the retina, is all the eye beholds. Matter cannot, of itself, see, feel, hear, taste, or smell. It is not self-cognizant, — cannot feel itself, see itself, or understand itself. Take away mortal mind, which constitutes matter's supposed selfhood, and it can take no cognizance of Spirit, or God. Does ever that which we call dead see, hear, feel, or use any of the physical senses?

Retina and cognizance.

"In the beginning God created the Heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep." (Genesis i. 1, 2.) In the vast forever, in the Science and Truth of Being, the only facts are Spirit and its innumerable creations. Darkness and chaos are the imaginary opposites of light, understanding, and eternal harmony, and are the elements of nothingness, or matter, — *alias* mortal mind.

Chaos and realness.

We admit that black is not a color, because it reflects no light. So evil should be denied identity or power, because it has none of the divine hues. Paul says: "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things which are made." (Romans i. 20.) When the Substance of Spirit appears in Christian Science, the nothingness of matter

Illustration from color.

is recognized. Where the Spirit of God is, and there is no place where God is not, evil becomes nothing, — the opposite of the Something of Spirit. If there is no spiritual reflection, then there remains only the darkness of vacuity, and not a trace of heavenly tints.

Nerves and harmony.

Nerves are parts of a belief that there is sensation in matter, whereas matter is devoid of sensation. Consciousness, as well as action, is governed by Mind, — is in God, the origin and governor of all that Science reveals. Material sense has its realm apart from Science, in the unreal. Harmonious action proceeds from Spirit, God. Inharmony has no Principle. Its action is erroneous, and presupposes man to be in matter. It makes matter the cause, as well as the effect, of Intelligence, or Soul, thus attempting to separate Mind from God.

Evil non-existent.

Man is not God, and God is not man. Again, God, or Good, could never make men capable of sin. It is the opposite of Good — that is, evil — which seems to make men capable of wrong. Now, evil is but an illusion, and error has no real basis. It is a false belief. God is not the author of evil. The supposititious parent of evil is a lie.

Vapor and nothingness.

The Bible declares: "All things were made by Him [the divine Word], and without Him was not anything made that was made." This is the eternal verity of Divine Science. If sin, sickness, and death were understood as nothingness, they would disappear. As vapor which melts before the sun, evil would vanish before the reality of Good. One must hide the other. How important, then, to choose Good as the reality! Man is tributary to God, Spirit, and to nothing

else. God's Being is infinity, freedom, harmony, and boundless bliss. "Where the Spirit of the Lord is, there is liberty." Like the archpriests of yore, man is free "to enter into the holiest," — the realm of God.

Material sense never helps mortals to understand Spirit, God. Through spiritual sense only, man comprehends and loves Deity. The various contradictions of the Science of Mind, by the material senses, do not change the unseen Truth, which remains forever intact. The forbidden fruit of knowledge, against which Wisdom warned man, is the testimony of matter, declaring existence to be at the mercy of death, and good and evil to be capable of commingling. This is the significance of the Scripture concerning this Tree of Knowledge, — this growth of material belief, whereof it was said: "In the day when thou eatest thereof, thou shalt surely die." Human hypotheses first assume the reality of sickness, sin, and death; and then assume the necessity of these evils, because of their admitted actuality. These human verdicts are the procurers of all discord.

The fruit forbidden.

If Soul sins, it must be mortal. Sin has the elements of self-destruction. It cannot sustain itself. If sin is supported, God must uphold it; and this is impossible, since Truth cannot support error. Soul is the divine Principle of man, and never sins. Hence the immortality of Soul. In Science we learn it is material sense, not Soul, which sins; and it will be found that it is the sense of sin which is lost, and not a sinful soul. When reading the Scriptures, the substitution of the word *sense* for *soul*, gives the exact meaning in a majority of cases.

Sense and pure Soul.

Human thought has adulterated the meaning of the word *soul*, through the hypothesis that soul is both an evil and a good intelligence, resident in matter. The proper use of the word *soul* can always be gained by substituting the word God, where the deific meaning is required. In other cases, use the word *sense*, and you have the Scientific signification. As used in Christian Science, Soul is properly the synonym of Spirit, or God; but out of Science, soul is identical with sense.

Meaning lowered.

Question. — Is it important to understand these explanations, in order to heal the sick?

Answer. — It is, since Christ is the Way and the Truth, casting out all error. Jesus called himself the Son of Man, but not the Son of Joseph. As woman is but another name for man, he was literally the Son of Man. Jesus was the highest human concept of a perfect man. He was inseparable from Christ, the Messiah, — the divine idea of God, outside the flesh. This also enabled him to demonstrate, above all other men, his control over matter. Angels announced to the Wisemen of old this dual appearing, and they whisper it, through faith, to the hungering heart in every age.

Sonship of Jesus.

Sickness is part of the error which Truth casts out. Error will not expel error. Christian Science is the law of Truth, which heals the sick on the basis of the one Mind, or God. It can heal in no other way, since the human, mortal mind is not a healer, but creates the belief in disease.

Sickness erroneous.

Here comes in the question, How do drugs, hygiene,

and animal magnetism heal? It may be affirmed that they do not heal, but only relieve suffering temporarily, exchanging one disease for another. We classify disease as error, which nothing but Truth, or Mind, can heal; and this Mind must be divine, not human. Mind transcends all other power, and will ultimately supersede all other means in healing. In order to heal by Science, you must not be ignorant of its moral and spiritual demands, nor disobey them. Moral ignorance, or sin, affects your demonstration, and hinders its approach to the standard in Christian Science.

True healing transcendent.

After the author's sacred discovery, she affixed the name *Science* to Christianity, the name *error* to corporeal sense, and the name *Substance* to Mind. Science has called the world to battle over this issue and its demonstration, healing the sick, destroying error, and revealing the universal harmony. To those natural Christian Scientists, the ancient worthies, and to Jesus the Christ, God certainly revealed its spirit, if not the absolute letter.

Terms adopted by the author.

Because the Science of Mind seems to bring into dishonor the ordinary scientific schools, wrestling with material observations alone, this Science has met with opposition; but if any system honors God, it ought to receive aid, not opposition, from all thinking people. And Christian Science does honor God, as no other theory honors Him; and it does this in the way of His appointing, by doing many wonderful works through the divine name and nature. One must fulfil one's mission without timidity or dissimulation, for, to be well done, the work must be done unselfishly. Christianity will never be based on a divine Principle

Mission.

and so found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ.

Question. — Does Christian Science, or Metaphysical Healing, include medication, hygiene, mesmerism, or mediumship?

Answer. — Not one of them is included in it. The supposed laws of matter yield to the law of Mind, in Divine Science. What are termed Natural Science and Material Laws are rules of mortal mind. The physical universe expresses the conscious and unconscious thoughts of mortals. Physical force and mortal mind are one. Drugs and hygiene oppose the supremacy of the divine Mind. Drugs and inert matter are unconscious, mindless. Certain results, supposed to proceed from them, are really caused by that faith in them which the false human consciousness is educated to feel.

Mindless methods.

Mesmerism is mortal, material illusion. Animal magnetism is the voluntary or involuntary action of error in all its forms, and is the human antipodes of Divine Science. Science must triumph over sense, and Truth over error, thus putting an end to the hypotheses involved in all false theories and practices.

Magnetism.

Question. — Is not materiality the concomitant of spirituality, and is not material sense a necessary preliminary to the understanding and expression of Spirit?

Answer. — If error is necessary to define or reveal

Truth, the answer is Yes; but not otherwise. *Material sense* is an absurd phrase, for matter has no sensation. Science declares that Mind sees, hears, feels, speaks, and not matter. Whatever contradicts this statement is the false sense, which ever betrays mortals into sickness, sin, and death. If the unimportant and evil appear, only soon to disappear, because of their uselessness or their iniquity, then these ephemeral views of error ought to be obliterated by Truth. Why oppose Christian Science, which instructs mortals how to make sin, disease, and death appear more and more unreal?

Error needless.

Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit, through better health and morals, and as the result of spiritual growth. Not death, but the understanding of Life, makes man immortal. The belief that life can be in matter, or soul in body, and that man springs from dust or from an egg, is the result of the mortal error which Christ, or Truth, destroys, by fulfilling the spiritual law of Being; wherein man is perfect, even as the "Father which is in Heaven is perfect." If thought yields its dominion to other powers, it cannot outline in the body its own beautiful images, but effaces them, and delineates foreign agents, called disease and sin.

Emergence into Life.

The heathen gods of mythology controlled war and agriculture as much as nerves control sensation, or muscles measure strength. To say that strength can be in matter, is like saying the power can be in the lever. The notion of any life or intelligence in matter is without foundation in fact, and you can

Deities of a classic age.

have no faith in falsehood when you have learned its true nature.

Lost senses.

Suppose one accident happens to the eye, another to the ear, and so on, until every corporeal sense is quenched. What is man's remedy? To die, that he may retain these senses? Even then he must gain the understanding of spiritual sense, in order to retain immortal consciousness. Earth's preparatory school must be improved to the utmost. Really, man never dies. The belief that he dies will not establish his Scientific harmony. Death is not the result of Truth, but of error, and one error will not correct another.

Death as a friend.

Jesus proved, by the prints of the nails, that his body was the same immediately after death as before. If death restores sight, sound, and strength to man, then death is surely a better friend than Life. Alas for the blindness of belief, which makes harmony conditional upon death and matter, yet supposes Mind unable to produce harmony! So long as this error of belief remains, mortals will continue mortal in belief, exposed to the mercy of chance and change.

Permanent sensibility.

Sight, hearing, — all the senses of man, — are eternal. They cannot be lost. Their reality and immortality are in Spirit and understanding, not in matter. Hence their permanence. If this were not so, man would be speedily annihilated. If five corporeal senses were the medium through which to understand God, then palsy, blindness, and deafness would place man in a terrible situation, where he would be "without hope and without God in the world;" but, as a matter of fact, these calamities often drive mortals to seek a higher sense of happiness and existence.

Life is deathless. Life is the origin and ultimate of man, never attainable through death, but gained by walking in the footsteps of Truth, both before and after that which is called death. There is more Christianity in seeing and hearing spiritually than materially. There is more Science in the perpetual exercise of the Mind-faculties than in their loss. Lost they cannot be, while Mind remains. The apprehension of this gave sight to the blind and hearing to the deaf centuries ago, and will repeat the wonder.

True senses.

Question. — You speak of belief. Who or what is it that believes?

Answer. — Spirit understands, and thus precludes the need of believing. Matter cannot believe, but Mind understands. The body cannot believe. The believer and belief are one, and are mortal mind. Christian evidence is founded on Science, or demonstrable Truth, flowing from immortal Mind; and there is really no such thing as *mortal* mind. Mere belief is blindness, without Principle wherefrom to explain the reason of its hope. The belief is erroneous, that life is sentient and intelligent matter.

Understanding *versus* belief.

The Apostle James said, "Show me thy faith without thy works, and I will show thee my faith by my works." The understanding that Life is God lengthens our days by strengthening our trust in the deathless reality of Life, its almightiness and immortality.

This faith relies upon an understood Principle. This Principle makes whole the diseased, and brings out the enduring and harmonious phases of things. The result of our teachings is their

Confirmation.

sufficient confirmation. When, on the strength of these instructions, you are able to banish a severe malady, the cure shows that you understand this teaching, and get the benefit of Truth.

Belief and firm trust.

The Hebrew and Greek words, often translated *belief*, differ somewhat in meaning from that conveyed by the English verb *believe*, and so their derivatives have more the significance of faith, understanding, trust, constancy, firmness. Hence the Scriptures often appear, in our common version, to approve and endorse belief, when they mean to enforce the necessity of understanding.

Question. — Do the five corporeal senses constitute man?

Answer. — Christian Science sustains, with immortal proof, the impossibility of any material sense, and defines these so-called senses as *mortal beliefs*, whose testimony can neither be true of man nor his Maker. The corporeal senses can take no cognizance of spiritual reality and immortality. Nerves have no more sensation, apart from what belief bestows upon them, than the fibres of a plant. Mind alone possesses all faculties, perception and comprehension; therefore mental endowments are not at the mercy of organization and decomposition. Otherwise the very worms could unfashion man. If it were possible for the real senses of man to be injured, Soul could reproduce them in all their perfection; but they cannot be disturbed, since they exist as Mind, not matter.

Senses mental.

The less mind there is manifested in matter, the better. When the unthinking lobster loses his claw, it

grows again. If the Science of Life were understood, it would be found that the senses of Mind are never lost, and that matter has no sensation. Then the human limb would be replaced as readily as the lobster's claw, — not with an artificial limb, but with the genuine one. Any hypothesis which supposes life to be in matter, is an educated belief. In infancy this belief is not equal to guiding the hand to the mouth; and as existence goes on, it yields to the reality of everlasting Life.

Lobster and limb.

Corporeal sense defrauds, lies, cheats, — will break all the commands of the Mosaic Decalogue, to meet its own demands. How then can this sense be the channel of blessings or of understanding to man? How can man, reflecting God, be dependent on such material senses for knowing, hearing, seeing? Who dare say that the senses of man can be at one time the medium for serving sin, and at another for communion with God? An affirmative reply would contradict the Scripture, for the same fountain sendeth not forth sweet and bitter waters.

Decalogue.

The corporeal senses are the only source of evil or error. Christian Science shows them to be false; since matter has no sensation, and no organic construction can give it hearing and sight, or make it the medium of Mind. Outside the material sense of things, all is harmony. A wrong sense of God, man, and creation is *non-sense*, or want of sense. Mortal belief would have the material senses sometimes good and sometimes bad. It assures mortals that there is real pleasure in sin; but the grand truths of Christian Science dispute this error.

Organized emptiness.

Will-power is but an illusion of belief, and this illusion commits depredations on harmony. Human will is an animal propensity, not a faculty of Soul. Hence it cannot govern man aright. Christian Science reveals Truth and Love as the motive-powers of man. Will — blind, stubborn, and headlong — co-operates with appetite and passion. Thence arises its evil. Thence also comes its powerlessness, since power belongs to Good, not to evil.

The will.

The Science of Mind needs to be understood. Until it is understood, mortals are more or less deprived of Truth. Human theories are helpless to make man harmonious or immortal, since he is so already, according to Christian Science. Our only need is to find this out, and reduce to practice the Principle of perfect manhood.

Theories helpless.

"Quench not the Spirit, despise not prophecy." Human belief — or knowledge gained from the so-called material senses — would, by fair logic, annihilate man, along with the dissolving elements of clay. The Scientifically Christian explanations of the nature and origin of man destroy all material sense with immortal testimony. This gives place to the spiritual sense of manhood, which can be obtained from no other source.

Elements dissolving.

Sleep and mesmerism explain the mythical nature of material sense. Sleep shows material sense as either oblivion or nothingness, as illusion or dream. Under the mesmeric illusion of belief, a man will think that he is freezing when he is warm, and swimming, when he is on dry land. Needle-thrusts will not hurt him. A delicious perfume will seem intoler-

Sleep and oblivion.

able. Animal magnetism thus uncovers material sense, and shows it to be a belief without actual foundation. Change the belief, and the sensation changes. Destroy a belief, and the sensation disappears.

Material man is made up of involuntary and voluntary error, of a negative right and a positive wrong, — the latter calling itself right. Spiritual man is never wrong. He is the likeness of his Maker. Matter cannot connect mortals with the true origin and facts of Being, in which all must end. It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality, and find the indissoluble spiritual link which establishes man forever in the divine likeness, inseparable from his Creator.

Man spiritual, man material.

The belief that matter and mind are one, that matter is awake at one time and asleep at another, sometimes presenting no appearance of mind, this belief culminates in another belief, — namely, that man dies. Science reveals material man as a dream at all times, and as never the real Being. The dream or belief goes on, while our eyes are closed or open. In sleep, memory and consciousness are lost from the body, whence they wander whither they will, with their own apparently separate embodiment.

Wakefulness and dreaming.

Awake, we dream of the pains and pleasures of matter. Who will say, even though not understanding Christian Science, that this dream — rather than the dreamer — may not be mortal man? Who can rationally say otherwise, when the dream leaves mortal man intact in body and thought, but the so-called dreamer is unconscious? For right reasoning

Errant visions.

there should be but one fact before the thought, — namely, spiritual existence. Really, there is no other existence, since Life cannot be united to its opposite, — mortality.

Disputed campaign.

Being is holiness, harmony, immortality. It is already proven that a knowledge of this, even in small degree, will uplift the physical and moral standard of mortals, will increase longevity, will purify and elevate character. Thus progress finally destroys all error, and brings immortality to light. We know that a statement which can be proved must be correct. New thoughts are constantly obtaining the floor. These two opposite theories — that all is matter, or else that all is Mind — will dispute the ground, until one is acknowledged victor. Discussing his campaign, a great general said: "I propose to fight it out on this line, if it takes all summer." Science says: All is Mind and Mind's idea. You must fight it out on this line. Matter can afford you no aid.

Ultimatum.

The notion that mind and matter commingle, in the human illusion as to sin, sickness, and death, must eventually submit to the Science of Mind, which denies this proposition. *God is Mind, and God is All; hence all is Mind.* On this statement rests the Science of Being, and its Principle is divine, demonstrating harmony and immortality.

Conquest and conservatism.

The conservative theory, so long believed, is that there are two factors, matter and mind, uniting on some impossible basis. This theory would keep Truth and error always at war. Victory would perch on neither banner. On the other hand, Christian Science speedily shows Truth to be triumphant. To cor

poreal sense the sun appears to rise and set, and the earth to stand still; but Science contradicts this, and explains the solar system as working on a different plan. All the evidences of physical sense, or of the knowledge obtained thereby, must yield to Science, to the immortal sense of things.

Question. — Will you explain sickness, and show how it is to be healed?

Answer. — Like a surgeon bandaging the limb and arranging plasters, before proceeding to amputation, the author has been preparing to answer this question. The answer involves her first discovery, the discovery that enabled her to give a demonstration of Christian Science, or healing through Mind, the method whereof is outlined in a preceding chapter, on Christian Science Practice. Preparation.

Mind must be found superior to all the beliefs of the five corporeal senses, and able to destroy all ills. Sickness is an illusion, to be annihilated by Mind. Disease is an experience of mortal mind. It is fear made manifest on the body. Divine Truth takes away this physical sense of error, just as it removes a sense of moral or mental error. That the body is material, and that matter should suffer, — these propositions seem perfectly real and natural in dreams. Every sense of life in matter is but a dream, and not the reality of Being. Condemned propositions.

If Jesus could waken Lazarus from the dream of death, this proves that the Christ can improve on a lost sense. Who shall dare to doubt this consummate test of the power and willingness The senses corrected.

of divine Mind to hold man forever intact, in a perfect state, and to govern his entire action? Jesus said, "Destroy this temple [body], and I [Mind] will build it again;" and so he did, for tired humanity's reassurance.

Infidelity.

Is it not a species of infidelity, to believe that so great a work as the Messiah's was done for himself, — or for God, who needed no help from Jesus' example, to preserve the eternal harmony? But mortals did need this help, and he pointed the way for them. Divine Love always has met, and always will meet, every human need. It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number, or for a limited period of time; since to all mankind, and in every hour, Deity supplies all good.

Reason and grace.

The miracle of divine grace is no miracle to Love. Jesus demonstrated the inability of corporeality, as well as the infinite ability of Spirit, thus helping feeble human sense to flee from its own convictions, and seek safety in Divine Science. Reason, rightly directed, serves to correct the errors of corporeal sense; but while the spell of belief remains unbroken, sin, sickness, and death will seem real (even as the experiences of the sleeping dream seem real) until the Science of man's eternal harmony breaks this illusion with its own unbroken reality.

Query.

Which of these two testimonies concerning man are you ready to accept? One is the mortal evidence, changing, dying, unreal. The other is the eternal and real testimony, bearing Truth's signet, its lap piled high with immortal fruits.

Our Master cast out devils and healed the sick. It should be said of his followers also, that they cast evil out of themselves and others, and heal the sick. God will heal the sick through man, whenever man is governed by God. Truth casts out error now, as surely as it did eighteen centuries ago. All of Truth is not understood; hence its healing power is not fully demonstrated.

Followers of Jesus.

If sickness is true, or the idea of Truth, you cannot destroy it, and it would be absurd to attempt it. Then classify sickness and error as our Master did, when he said to the woman, "Satan hath bound thee." And find a sovereign antidote for error, in the life-giving power of Truth acting on human belief, a power which opens the prison doors to such as are bound, and sets the captive free physically and morally.

Destruction of all evil.

When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought. Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious — as Life eternally is — can destroy any painful sense of, or belief in, that which Life is not. Let Christian Science, instead of corporeal sense, support your understanding of Being, and this understanding will supplant error with Truth, replace mortality with immortality and silence discord with harmony.

Steadfastness.

Question. — How can I progress most rapidly in the understanding of Christian Science?

Answer. — Study thoroughly the letter, and imbibe the Spirit. Adhere to its divine Principle, and follow its

behests, abiding steadfastly in Wisdom, Truth, and Love. In the Science of Mind, you will soon ascertain that error cannot destroy error. You will also learn that there is no transfer of mental suggestions from one mortal to another; for there is but one Mind, and this omnipotent Mind is reflected, and governs the entire universe. You will learn that in Christian Science the first duty is to obey one God, to have one Mind, and to love one another.

Rudiments and growth.

That Life is God we all must learn. Ask yourself: Am I living the Life that approaches the supreme Good? Am I demonstrating the healing power of Truth and Love? If so, then the way will grow "brighter unto the perfect day." Your fruits will prove what the understanding of God brings to man. Hold perpetually this thought, — that it is the spiritual idea, or Christ, which demonstrates, with Scientific certainty, the rule of healing, upon its divine Principle, underlying, overlying, and encompassing all true Being.

Progress.

"The sting of death is sin, and the strength of sin is the law," — the law of mortal belief, at war with the facts of immortal Life, — even with the spiritual law which says to the grave, "Where is thy victory?" but "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory!"

Triumph.

Question. — Have Christian Scientists any religious creed?

Answer. — They have not, if we accept the term as doctrinal beliefs. The following is a brief exposition of

the important points, or religious tenets of Christian Science.

1. As adherents of Truth, we take the Scriptures for our guide to eternal Life.

2. We acknowledge and adore *one* Supreme Infinite God. We acknowledge *one* Christ, the Holy Ghost, and man as the Divine image and likeness.

3. God's forgiveness of sin, in the destruction of sin, and the understanding that sin and suffering are not eternal.

4. The atonement as the efficacy, and evidence of divine Love, of man's unity with God, and the great merits of Jesus, the Way-shower.

5. Universal Salvation as demonstrated by Jesus, the Galilean prophet, in the power of Truth over all error, sin, sickness, and death ; and the resurrection of human faith and understanding to seize the great possibilities and living energies of the divine Life.

6. We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and *pure*.

KEY TO THE SCRIPTURES.

THESE things saith He that is holy, He that is true, He that hath the key of David, — He that openeth and no man shutteth, and shutteth and no man openeth: "I know thy works; behold, I have set before thee an open door, and no man can shut it." — REVELATION.

CHAPTER XV.

GENESIS.

And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them. — Exodus.

All things were made by him; and without him was not any thing made that was made. In him was Life; and the Life was the light of men. — John.

SCIENTIFIC interpretation of the Scriptures most properly begins with the beginning of the Old Testament, — chiefly because the spiritual import of the Word, in its earliest articulations, often seems so smothered by the immediate context as to require explication; whereas the New Testament narratives are clearer, and come nearer the heart. Jesus illumines them, showing the poverty of mortal existence, but richly recompensing human want and woe with spiritual gain. The incarnation of Truth, that amplification of wonder and glory which angels only could whisper, and God illustrated in light and harmony, is consonant with ever-present Love. So-called mystery and miracle, which subserve the end of natural goodness, are explained by that Love for whose rest the weary ones sigh, when needing something more native to their immortal cravings than the history of perpetual evil.

Smothered utterances.

A second necessity for beginning with Genesis is this, — that the living and real prelude of the elder Scriptures

is so brief that it would almost seem, from the preponderance of unreality in the whole narrative, as if reality did not predominate over the unreal, the light side over the dark, the straight line of Spirit over the mortal deviations and inverted images of the Creator and His creation.

Spiritual overture.

Spiritually followed, the Book of Genesis is the history of the untrue image of God, named mortal man. This deflection of Being, rightly viewed, serves to suggest the proper reflection of God, and the spiritual actuality of man, as given in the first chapter of Genesis. When the crude forms of human thought take on higher symbols and significations, the Scientifically Christian views of the universe will appear, illuminating time with the glory of eternity.

Deflection.

In the following exegesis, each text is followed by its spiritual interpretation, according to the teachings of Christian Science.

Exegesis.

Genesis i. 1. In the beginning God created the Heaven and the earth.

The Infinite hath no beginning. This word *beginning* is employed to signify *the first*, — that is, the eternal verity and unity of God and man, including the universe. The creative Principle — Life, Truth, and Love — is God. The universe reflects Him. There is but one Creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind, and forever reflected. These ideas range from the infinites

Ideas and identities.

imal to immensity, and the highest ideas are the sons and daughters of God.

Genesis i. 2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

The divine Principle and idea constitute spiritual harmony, — Heaven and eternity. In this universe of Truth, matter is unknown. No supposition of error enters there. Christian Science, the Word of God, saith to the darkness upon the face of error, "God is All-in-all;" and light appears in proportion as this is understood. It reveals the eternal wonder, — that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms. Exclusions.

Genesis i. 3. And God said: "Let there be light!" and there was light.

Immortal and divine Mind presents the idea of God: *first*, in light; *second*, in reflection; *third*, in spiritual and immortal forms of beauty and goodness; but this Mind creates no element or symbol of discord and decay. God creates neither erring thought, mortal life, mutable truth, nor variable love. Mind's idea.

Genesis i. 4. And God saw the light that it was good; and God divided the light from the darkness.

God, Spirit, dwelling in infinite light and harmony, from which emanates the true idea, is never reflected by aught but the Good.

Genesis i. 5. And God called the light *day*, and the darkness He called *night*. And the evening and the morning were the first day.

All questions as to the divine creation, being both spiritual and material, are answered in this passage; for though solar beams are not yet included in the record of creation, yet there is light. This light is not from the sun, nor from volcanic flames, but it is the revelation of Truth and spiritual ideas. This also shows that there is no place where God's light is not seen, since Truth, Life, and Love fill immensity and are ever present. Was not this a revelation?

Light.

The successive appearing of God's ideas is represented as taking place on so many *evenings* and *mornings*, — words which indicate, in the absence of solar time, spiritually clearer views of Him, not implied by material *darkness* and *dawn*. Here we have the explanation of another Scripture, that "one day with the Lord is as a thousand years." The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously; whereas a thousand years of unconcentrated beams — human beliefs, hypotheses, and vague conjectures — emit no such effulgence.

One day.

Did infinite Mind create matter, and call it *light?* Spirit is light; and the opposite of Spirit is matter, just as darkness is the opposite of light. Material sense is nothing but a supposition of the absence of Spirit. No solar rays or planetary revolutions form the day of Spirit. Mind makes its own record; but mortal mind has no record in the first chapter of Genesis.

Darkness.

Genesis i. 6. And God said: "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

Understanding is the spiritual firmament, whereby human conception distinguishes between Truth and error. The divine Mind, not matter, creates all identities; and they are forms of thought, the ideas of Spirit, present to Mind only, never to mindless matter. Firmament.

Genesis i. 7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

Spirit imparts the understanding which leads into all Truth. The Psalmist saith: "The Lord on high is mightier than the noise of many waters, — yea, than the mighty waves of the sea." Spiritual sight is the discernment of spiritual Good. Understanding is the line of demarcation between the real and unreal. It brings the things of Truth, Life, and Love into a demonstration, which gives the divine sense and spiritual signification of all things in Christian Science. Understanding.

This understanding is not intellectual, is not aided by scholarly attainments. The fact of all things is brought to light in Spirit. God's ideas reflect the immortal, unerring, and infinite. Mortal, erring, and finite are human beliefs, which apportion themselves the task of distinguishing between the false and the true. Objects utterly unlike their original do not reflect that original. Therefore matter cannot proceed from God, and it has no real entity. Understanding is a quality of God, a quality which separates Christian Science from supposition, — which makes Truth final, saying, "Truth is all, and there is no error." Origination.

Genesis i. 8. And God called the firmament Heaven; and the evening and the morning were the second day.

Spirit unites understanding to eternal harmony through Divine Science. The calm and exalted thought takes upon itself understanding, and is at peace; while the dawn of ideas goes on, forming the second stage of progress.

Peace.

Genesis i. 9. And God said: "Let the waters under the Heaven be gathered together unto one place, and let the dry land appear."

Spirit gathers unformed thoughts into their proper channels. God unfolds these thoughts, even as He opens the petals of a rose, to send their fragrance abroad.

Thoughts.

Genesis i. 10. And God called the dry land *earth*, and the gathering together of the waters called He *seas;* and God saw that it was good.

Here the human concept and divine idea seem confused by the translator, but they are not so in the Scientifically Christian meaning of the text. Upon Adam devolves the pleasurable task of finding names for all material things; yet Adam has not yet appeared in the narrative. In metaphor, the *dry land* illustrates the solid formations instituted by Mind, while *water* symbolizes its solutions or elements. Spirit duly feeds and clothes every object, as it appears in the line of creation, so that it may express the fatherhood and motherhood of God. Spirit names and blesses all. Without natures particularly defined, all things would be alike, and creation full of nameless children, — wanderers from the parent Mind, strangers in a tangled wilderness.

Nomenclature.

Genesis i. 11. And God said: "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth!" and it was so.

The universe of Spirit reflects the creative power of its Principle, or Life, which reproduces the multitudinous forms of Mind, and governs the multiplication of ideas. The tree or herb does not yield fruit because of any propagating principle of its own, but because it reflects the Mind which includes all. The material world reflects mortal mind, even as the spiritual creation reflects immortal Mind. Propagation.

Infinite Mind governs all ideas, from the molecule to infinity. The divine Principle of all expresses Science and art throughout His creation; and the only immortality of His work is in the divine Mind. Creation is ever appearing, and must ever continue to appear, from the nature of its inexhaustible Source. Mortal sense inverts this appearing, and calls ideas material. Thus misinterpreted, the divine idea falls to the level of human belief, and is perverted in mortal mind. The seed is in itself, only as Mind is All and reproduces all. Mind is the multiplier, and Mind's idea, the universe, is the product. The only intelligence or substantiality of a thought, a seed, or a flower is God, the Creator of them. Mind is the Soul of all, and Truth and Love constitute the Intelligence which governs all. Molecular universe.

Genesis i. 12. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good.

God determines the gender of His own ideas. The gender of the tree is in Mind. The seed within itself is the pure thought emanating from Mind. The feminine gender is not yet expressed in the text. *Gender* means simply *kind*, or *sort*, and does not necessarily refer to either masculinity or femineity; for the word is not confined to sexuality, and grammars always recognize a neuter gender, neither male nor female. The divine Mind — that is, the element of production, of which spiritual ideas are the expression — names the female gender last, because femineity is highest in the ascending order of creation. The intelligent idea reveals the infinitude of Love, as it rises from the lesser to the greater.

Seed and sexuality.

Genesis i. 13. And the evening and the morning were the third day.

The third stage in the order of Christian Science is an important one to the human mind, whose indistinct and thronging thoughts are advancing towards the light of spiritual understanding. This period corresponds to the resurrection, when Spirit is seen to be the Life of all, and the deathless Life, or Mind, is seen to be dependent upon no organization whatever. Our Master reappeared to his students; that is, to their apprehension, he rose from the grave on the third day of his ascending thought, and so presented to them the certain sense of eternal Life.

Eschatology.

Genesis i. 14. And God said: "Let there be lights in the firmament of the Heaven, to divide the day from the night; and let them be for signs and for seasons, and for days and years."

Spirit creates no other than heavenly, or celestial, bodies, but the stellar universe is no more celestial than our earth. This text gives the idea of the rarefaction of thought, as it ascends higher. God forms and peoples the universe. The light of spiritual understanding gives gleams of the Infinite only, as nebulæ indicate the immensity of space. Rarefaction.

Mineral, vegetable, and animal substances are no more contingent on solar time or material structure, than they were when "the morning stars sang together." Mind made the "plant, before it was in the ground." The periods of spiritual understanding are the days and seasons of Mind's creation, wherein beauty, sublimity, purity, and holiness — yea, the divine nature — appear upon the universe and man, never to disappear. Time.

Knowing the Science of creation, wherein all is Mind and its ideas, Jesus rebuked the material thought of his fellow-countrymen: "Ye can discern the face of the sky, but can ye not discern the signs of the times?" How much more should we seek to apprehend the spiritual idea of God, than to dwell on the objects of sense! To discern the rhythm of Spirit, and blend with the music of the spheres, thought must be purely spiritual. Meteorology.

Genesis i. 15. "And let them be for lights in the firmament of the Heaven, to give light upon the earth!" and it was so.

Truth and Love enlighten the understanding, in whose "light we shall see light;" and this illumination is reflected spiritually, by all who walk in the light, and turn away from light's absence, which we call darkness.

Genesis i. 16. And God made two great lights; the greater light to rule the day, and the lesser to rule the night. He made the stars also.

The sun is a metaphorical representation of Soul outside the body, as giving existence and intelligence to the universe. Love alone can impart the limitless idea of infinite Mind. Geology has never explained the earth's formations. It cannot explain them. There is no allusion to solar light, until time had been already divided into evening and morning; and no allusion to fluids, until after the record of formation of minerals and vegetables.

Geology.

This shows that light is a symbol of Life, Truth, and Love, instead of a vitalizing property of matter. Science reveals one Mind, shining by its own light, and governing its own ideas in perfect harmony. Mind forms the ideas which subdivide and radiate their borrowed light; and this explains this Scripture, "whose seed is in itself." Ideas "multiply and replenish the earth," but Mind supports the various ideas constituting the sublimity and magnitude of its creation.

Subdivision.

Genesis i. 17, 18. And God set them in the firmament of the Heaven, to give light upon the earth; and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good.

God is revealed through harmony, and also in Divine Science, which is the seal of Deity and has the impress of Heaven. Mind gives light to our mortal sense of the sun, and scatters the darkness which fleeth away. In the eternal Mind there is no night, — no sorrow, pain, or sin.

God's seal.

Genesis i. 19. And the evening and the morning were the fourth day.

The changing glow and full effulgence of God's infinite idea mark the periods of its progress.

Genesis i. 20. And God said: "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth, in the open firmament of Heaven."

To mortal mind, the universe is liquid, solid, and aëriform. Spiritually interpreted, rocks and mountains stand for the solid and grand ideas of Truth. Animals and mortals metaphorically present the gradation of thought, rising in the scale of intelligence, taking form in masculine and feminine ideas. The fowls which fly above the earth, in the open firmament of Heaven, correspond to aspirations soaring beyond and above corporeality, to the understanding of their incorporeal and divine Principle. Material metaphors.

Genesis i. 21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind; and God saw that it was good.

Spirit is symbolized by strength, presence, and power, and also by holy thoughts, winged with Love. These angels of His presence, which have the holiest charge, abound in the spiritual atmosphere of Mind, and consequently reproduce their own characteristics. Their individual forms we know not; but we know their natures are allied to God's; and spiritual blessings, thus typified, are the externalized yet subjective states of hope and faith. Seraphic symbols.

Genesis i. 22. And God blessed them, saying: "Be fruitful, and multiply; and fill the waters in the seas, and let fowl multiply in the earth."

Spirit blesses the multiplication of its own pure and perfect ideas. From the infinite elements of the one Mind emanate all forms, colors, and qualities; and these are mental, both primarily and secondarily. Their spiritual nature is discerned only through the spiritual senses. Mortal mind inverts the true likeness, and confers animal names and natures upon its own misconceptions. Ignorant of the origin and operations of mortal mind, — that is, of itself, — this mentality puts forth its own qualities, and then claims God as their author; albeit God is ignorant of the existence of both this mortal mentality and its claim, for the latter usurps the deific prerogatives, and is an attempted infringement on Infinity.

Emanations.

Genesis i. 23. And the evening and the morning were the fifth day.

Advancing spiritual steps, in the teeming universe of Mind, lead on to spiritual spheres and exalted ideas. To material sense, this divine universe is dim and distant, gray in the sombre hues of twilight; but anon the veil is lifted, and the scene shifts into light. Time is not yet measured in the record by solar revolutions, and the motions and reflections of deific power cannot be apprehended until Divine Science becomes the interpreter.

Veiled spheres.

Genesis i. 24. And God said: "Let the earth bring forth the living creature after his kind, — cattle and creeping thing and beast of the earth, after his kind!" and it was so.

Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them; but the intelligence, existence, and continuity of each thought remain in God, the divinely creative Principle thereof. Diversity.

Genesis i. 25. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good.

God inspires all forms of spiritual thought. His thoughts are spiritual realities. Mortal mind — being non-existent, and consequently outside the range of interminable space — could not, by simulating deific power, invert the divine thoughts, and afterwards recreate them upon its own plane; since nothing exists beyond the range of all-inclusive infinity, wherein and whereof God is the sole creator. He dwells in the realm of Mind, joyous in strength. His infinite ideas run and disport themselves. In humility they climb the heights of holiness. Forms mental.

Moral courage is the Lion of the Tribe of Judah, the king of the mental realm. Free and fearless he roams in the forest. Undisturbed he lies in the open field, or rests in "green pastures, beside the still waters." In the transmission from the divine thought to the human, diligence, promptness, and perseverance are likened to "the cattle on a thousand hills." They carry the baggage of stern resolve, and keep pace with highest purpose. Tenderness accompanies all the might imparted by Spirit. The animals created by God are not carnivorous, as witness the millennial estate pictured by Isaiah: Quadrupeds

Then shall the wolf lie down with the lamb,
And the leopard shall lie down with the kid;
The calf and the young lion and the fatling shall be together,
And a little child shall lead them.

Reptiles.

Patience is symbolized by the tireless worm, creeping slowly over lofty summits, persevering always in its intent. The serpent of God's creating is neither subtle nor poisonous, but a wise idea, charming in its adroitness; for Love has no elements of evil or poison to impart. Its ideas are subject to the Mind which formed them, — the power which changeth the serpent into a rod.

Eternally harmless.

Understanding the control which Love holds over all, Daniel felt safe in the lions' den, and Paul knew the viper to be harmless. All the creatures of God are harmless, useful, indestructible, moving in the harmony of Science. A realization of this grand verity was a source of strength to the ancient worthies. It supports Christian healing, and enables its possessor to emulate the example of Jesus. "And God saw that it was good," being His divine reflection.

Genesis i. 26. And God said: "Let us make man in Our image, after Our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

Elohistic plurality.

The eternal Elohim has created the universe. The name Elohim is in the plural; but this plurality of Spirit does not imply more than one God, nor does it imply three persons in one. It relates to the triunity of Life, Truth, and Love. "Let *them* have dominion." Man is the family name for all the sons

and daughters of God. All that God creates moves in accord with His Mind, reflecting goodness and power.

Mirror.

Your mirrored reflection is your own image, or likeness. If you lift a weight, your reflection does this also. If you speak, the lips of this likeness move in accord with yours. Now compare man, before the mirror, to his divine Principle, God Call the mirror Divine Science, and call man its reflection. Then note how true, according to Christian Science, is the reflection to its original. As the mirror reflects yourself, so you, being spiritual, reflect God. The Substance, Life, Intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and we shall see this true likeness and reflection everywhere, when we subordinate the false testimony of the corporeal senses to the facts of Divine Science.

Sublunary reflections.

Spirit creates and fashions all things spiritually, after its own likeness. Life is reflected in existence, Truth in truthfulness, God in goodness. Truth imparts its own true peace and permanence. Love, redolent with unselfishness, bathes all in beauty and light. The grass beneath our feet silently exclaims, "The meek shall inherit the earth." The modest arbutus, from under the snow, sends her sweet breath to Heaven. The great rock gives shadow and shelter. The sunlight glints from the church-dome, glances into the prison-cell, glides into the sick-chamber, gilds the hospital cot, brightens the flower, beautifies the landscape, blesses the earth. Man, made in His likeness, possesses and reflects God's dominion over all the earth. Man is co-existent and eternal with God, forever manifesting, in more glorified forms, the infinite Father and Mother.

Genesis i. 27. So God created man in His image; in the image of God created He him; male and female created He them.

To emphasize this momentous thought, it is repeated — that God made man in His own image, to reflect the divine Spirit. It follows that *man* is a generic term. Masculine, feminine, and neuter genders are human concepts. In one of the ancient languages the word for *man* is used also as the synonym of *mind*. This definition has been weakened by anthropomorphism, or a *humanization* of Deity. The word *anthropomorphic*, in such a phrase as "an anthropomorphic god," is derived from two Greek words, signifying *man* and *form*, and may be defined as a mortally mental attempt to reduce Deity to corporeality. The Life-giving quality of Mind is Spirit, not matter. The ideal man corresponds to creation, to Intelligence, and Truth. The ideal woman corresponds to Life and Love. We have not as much authority, in Divine Science, for considering God masculine, as we have for considering Him feminine, for Love imparts the highest idea of Deity.

Gender.

The world believes in many persons; but if God is personal, there is but one person, because there is but one God. His personality can only be reflected, not transmitted. God has countless ideas, as sons and daughters; and they all have one Principle and parentage. The only proper symbol of God, as person, is Mind's infinite idea. What is this idea? Who shall behold it? This idea is God's own image, spiritual, infinite. Even eternity can never reveal the whole of God, since there is no limit to Mind or its reflections.

Emblematic personality.

Genesis i. 28. And God blessed them; and God said unto them: "Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Divine Love blesses its own ideas, causes them to multiply, to manifest His power. Man, as the image of his Maker, reflects the divine might. He is the master of earth, not made to till the soil. His birthright is dominion, not subjection. He is lord of beast, fowl, reptile, and fish, — himself subordinate alone to his Maker. This is the Science of Being.

Birthright.

Genesis i. 29, 30. And God said: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is life, I have given every green herb for meat." And it was so.

God gives the lesser idea of Himself, to support the greater. In return, the higher always protects the lower. The rich in spirit help the poor, in one grand brotherhood, all having the same Principle, or Father; and blessed is that mortal who seeth his brother's need and supplieth it, seeking his own in another's good. Love giveth to the smallest spiritual idea might, immortality, and goodness, which shine through all, as the blossom shines through the dew. All the varied expressions of God reflect infinite Life, Truth, and Love.

Assistance and beauty.

Genesis i. 31. And God saw everything that He had made, and behold it was very good. And the evening and the morning were the sixth day.

Satisfaction.

The divine Principle, or Spirit, comprehends and expresses all; and all must therefore be as perfect as the divine Principle is perfect. Nothing is new to Spirit. Nothing can be novel to eternal Mind, the author of all things, who knoweth His own ideas from all eternity. Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom?

Genesis ii. 1. Thus the heavens and earth were finished, and all the host of them.

Completeness.

Thus the ideas of God, in universal man, are complete, and forever expressed; and Science engirdles infinity with the fatherhood and motherhood of Love. Human capacity is slow to discern or grasp God's idea, and the divine power and presence which go with it, in demonstration of its spiritual origin. Mortals can never know the Infinite, until they throw off the old man, and reach the spiritual image and likeness. What can fathom Infinity! How shall we declare Him, till, in the language of the apostle, "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ"?

Genesis ii. 2. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His works which He had made.

God rests in action. Giving has not, cannot, impoverish the divine Mind. No exhaustion follows the action of this Mind, according to the apprehension of Divine Science. The highest and finest rest, even from a human standpoint, is in holy work. Resting.

Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough! Human language can only repeat an infinitesimal part of what exists. The infinite idea, man, is no more seen or comprehended by mortals, than his infinite Principle, Love. Both are co-existent and eternal. The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears; and they will reveal eternity, newness of Life, wherein all sense of error disappears forever, and thought accepts the infinite calculus. Diurnal divisions.

Genesis ii. 4, 5. These are the generations of the heavens and of the earth, when they were created, — in the day that the Lord God [Jehovah] made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God [Jehovah] had not caused it to rain upon the earth, and there was not a man to till the ground.

Here is the emphatic declaration that God creates all through Mind, not through matter; that the plant grows, not because of seed or soil, but because growth is the eternal mandate of Mind. Mortal thought drops into the ground; but the immortal creating thought is from above, not from beneath. Because Mind makes all, there is nothing left to be made by a lower power. Spirit acts through the Science of Mind, never Vegetation.

causing man to till the ground, but making him superior to it. Knowledge of this lifts man above the sod, above earth and its environments, to conscious harmony and eternal Being.

Here the inspired record closes its narrative of creation. "It is finished." All that is made is the work of God, and Good has created all, and all is Good. We leave this brief, glorious history of spiritual creation (as reported in the first chapter of Genesis) in the hands of God, not of man, — acknowledging His supremacy, omnipotence, and omnipresence, to-day and forever.

Spiritual narrative.

The harmony and immortality of man are intact. We should look away from the opposite supposition, that man is created materially, and turn our gaze to the spiritual record of creation; for that should be engraven on the understanding and heart, with the point of a diamond and the hand of an angel.

Eternal record.

The reader will naturally ask if there is nothing more about creation in the Book of Genesis. Indeed there is, but the continued account is mortal and material.

Genesis ii. 6. But there went up a mist from the earth, and watered the whole face of the ground.

The Science and Truth of the divine creation have been presented in the verses already considered; and now the opposite error, a material view of creation, is to be set forth. The second chapter of Genesis contains a statement of this material view of God and the universe, which is the exact opposite of Scientific Truth. The history of error, or matter, if

Error's story.

veritable, would set aside the omnipotence of Spirit; but it is the false history, in contradistinction to the true.

The Science of the first record proves the incorrectness of the second, for they are antagonistic. The first record assigns all might and government to God, and endows man out of His perfection and power. The second record chronicles man as mutable and mortal, — as having broken away from Deity, and as revolving in an orbit of his own. Existence, separate from Divinity, Science regards as impossible. The two records.

This second record unmistakably gives the history of error in its externalized forms, called life and intelligence in matter. It records Pantheism, as opposed to the supremacy of divine Spirit; but this state of things is declared to be temporary, and this man to be mortal, dust returning to dust.

In this erroneous theory, matter takes the place of Spirit. It is represented as the life-giving principle of the earth. Spirit is represented as entering matter, in order to create man. God's glowing denunciations of man, when not found in His image, the likeness of Spirit, convince reason, and coincide with revelation, in declaring this material creation false. Conflict.

This latter part of the second chapter of Genesis, wherein Spirit is supposed to co-operate with matter, in constructing man, must be based on some hypothesis of error, for the Scripture just preceding declares God's work to be finished. Do Life, Truth, and Love produce death, error, and hatred? Does the Creator condemn His own creation? Does the unerring Principle of divine law change or repent? It cannot be so. Yet one might so judge, from an unin- Hypothetical co-operation.

telligent perusal of the subsequent Scriptural account, now under comment.

Vaporous evocation.

The mist of obscurity evolved by error, because of its material basis, deepens the false claim, and finally declares that God knows error, and that it can improve His creation. The lie claims to be Truth, when presenting the exact opposite of Truth. The creations of matter arise from a mist, or false claim, — or from mystification, and not from the firmament, or understanding, which God erects between the true and false. In error everything comes from beneath, not from above. All is material myth, instead of the reflection of Spirit.

Distinct documents.

It may be worth while here to remark that, according to the best scholars, there are clear evidences of two distinct documents in the early part of the Book of Genesis. One is called the Elohistic, because the Supreme Being is therein called Elohim. The other document is called the Jehovistic, because Deity therein is always called Jehovah, — or Lord God, as our common version translates it.

Jehovah or Elohim.

Throughout the first chapter of Genesis, and in three verses of the second, — in what we understand to be the spiritually Scientific account of creation, — it is Elohim (God) who creates. From the fourth verse of chapter two to chapter five, the Creator is called Jehovah, or the Lord. Later on, the different accounts become more and more closely intertwined, to the end of chapter twelve, after which the distinction is not definitely traceable. In the historic parts of the Old Testament it is usually Jehovah who is referred to, as peculiarly the divine sovereign of the Hebrew people.

The idolatry which followed this material mythology is seen in the Phœnician worship of Baal, in the Moabitish god Chemosh, in the Moloch of the Amorites, in the Hindoo Vishnu, in the Greek Aphrodite, and in a thousand other so-called deities. Idolatry.

It is found among the Israelites also, who constantly went after "strange gods." They called the Supreme Being by the national name of Jehovah. In that name of Jehovah the true idea of God seems almost lost. He becomes "a man of war," a tribal god to be worshipped, — rather than Love, the divine Principle to be lived and loved. Tribal deity.

Genesis ii. 7. And the Lord God [Jehovah] formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Did the divine and infinite Principle become a finite deity, that He should now be called Jehovah? Mind had made man, both male and female, with a single command. How then can a material organization become the basis of man? How can the non-intelligent become the medium of Mind, and error be the enunciator of Truth? Matter is not the reflection of Spirit, yet God is reflected in all His creation. Is this addition to His creation real or unreal? Is it the Truth? or is it a lie, concerning man and God? Man's basis.

It must be the latter, for God presently curses the ground. Could Spirit evolve its opposite, matter, and give matter ability to sin and suffer? Is Spirit, God, injected into dust, and eventually ejected at the demand of matter? Does Spirit enter Dust.

dust, and lose therein the divine nature and omnipotence? Does Mind, God, enter matter, to become there a mortal sinner, animated by the breath of God? The validity of matter is herein opposed, not the validity of Spirit, or its creations. Man represents God; *mankind* represents the Adamic race, and is a human, not a divine, creation.

Definitions of man.

The following are some of the equivalents of the term *man*, in different languages. In the Saxon, *mankind, a woman, any one;* in the Welsh, *that which rises up,* — the primary sense being *image, form;* in the Hebrew, *image, similitude;* in the Icelandic, *mind*. The following translation is from the Icelandic:

> And God said: "Let Us make man after Our Mind and Our likeness;" and God shaped man after His Mind; after God's Mind shaped He him; and He shaped them male and female.

No baneful creation.

In the Gospel of John it is declared that all things were made through the Word of God, "and without Him [the *logos*, or *word*] was not anything made that was made." Everything good or worthy, God made. Whatever is valueless or baneful, He did not make. In the Science of Genesis we read, that He saw everything which He had made, "and, behold, it was very good." The corporeal senses declare otherwise; and the Scriptural record of sin and death favors this conclusion, if we give the same heed to the history of error as to the records of Truth. This should not be. Sin, sickness, and death must be deemed as devoid of reality as they are of Truth.

Genesis ii. 9. And out of the ground made the Lord God [Jehovah] to grow every tree that is pleasant to the sight,

and good for food; the Tree of Life also, in the midst of the garden, and the Tree of Knowledge of good and evil.

Now the previous and more Scientific record of creation declares that He made "every plant of the field before it was in the earth." This opposite declaration, this statement that life issues from matter, contradicts the teaching of the first chapter, — namely, that all Life is God. Belief is beneath understanding. It involves theories of material hearing, sight, touch, taste, and smell, termed the five senses. The appetites and passions, sin, sickness, and death, follow in this train of error, of a belief in intelligent matter. Implantation

The first mention of evil is in the second chapter of Genesis, in the legend of the serpent. God pronounced good all that He created; and the Scriptures declare that He created all. The Tree of Life stands for the idea of Truth, and the sword which guarded it was the type of Divine Science. The Tree of Knowledge stands for the erroneous belief that the knowledge of evil is as real and God-bestowed as the knowledge of Good. Was evil instituted through God, Love, who created this fruit-bearer of sin, in contradiction of the first creation? This second account is a picture of error throughout. Serpent and trees.

Genesis ii. 15. And the Lord God [Jehovah] took the man, and put him into the garden of Eden, to dress it, and to keep it.

The name Eden, according to Cruden, means *pleasure, delight.* In this text Eden stands for the mortal, material body. God could not put Mind into matter, or infinite Spirit into finite form, to dress it and keep it, — to make it beautiful, or cause it to live Garden.

and grow. Man is God's reflection, which needs no cultivation, but is ever beautiful and complete.

Genesis ii. 16. And the Lord God [Jehovah] commanded the man, saying: "Of every tree of the garden thou mayest freely eat; but of the Tree of the Knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die."

Here the metaphor represents God, Love, as tempting man; but the Apostle James says: "God cannot be tempted of evil, neither tempteth He any man." It is true that a knowledge of evil would make man mortal. It is plain also that material perception, gathered from the corporeal senses, constitutes evil and mortal knowledge. But is it true that God, Good, made the Tree of Life to be the Tree of Death to His own creation? Has evil the reality of Good? Evil is false, in every statement.

Temptation.

Genesis ii. 19. And out of the ground the Lord God [Jehovah] formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them; and whatever Adam called every living creature, that was the name thereof.

Here falsity represents God as repeating creation, but doing so materially, not spiritually, and asking a prospective sinner to help Him. Is the Supreme retrograding, and is man giving up his dignity? Was it requisite that dust should become sentient, for the formation of man, when all Being is the reflection of the eternal Mind, and the text declares that He had already created man, both male and female? That Adam gave the name and nature of animals is true as a

Creation's counterfeit.

mortal belief, but it cannot be true that he was ordered to create man anew, in partnership with God.

Genesis ii. 21. And the Lord God [Jehovah] caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof; and with the rib, which the Lord God [Jehovah] had taken from man, made He a woman, and brought her unto the man.

Here falsity, error, charges Truth, God, with inducing a hypnotic state in Adam, in order to perform a surgical operation on him, and thereby to create woman. Beginning creation with darkness instead of light, — materially rather than spiritually, — error now simulates the work of Truth, mocking Love, and declaring what great things error hath done. Beholding the creations of his own dream, and calling them real and God-given, Adam — *alias* error — gives them names. Afterwards he becomes the basis of the creation of woman, and of his own kind, — calling them *mankind*.

Hypnotic surgery.

According to this narrative, surgery was first performed mentally, and without instruments; and this may be a useful hint to the medical faculty. Later in human history, when the forbidden food had been evilly digested, there came a change in the *modus operandi*, — namely, that man should be born of woman, and not woman again taken from man. It came about, also, that instruments were needed to assist the birth of mortals. As the first system of obstetrics has changed its character, the next change in the manner of mortal birth may usher in the glorious fact of creation, — namely, that both man and woman proceed from God, and are His eternal children, belonging to no lesser parent.

Midwifery.

Genesis iii. 1–3. Now the serpent was more subtle than any beast of the field which the Lord God [Jehovah] had made; and he said unto the woman: "Yea, hath God said, Ye shall not eat of every tree of the garden?" And the woman said unto the serpent: "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

Serpent.

Whence comes a talking, lying serpent, to tempt the children of divine Love? He enters into the metaphor only as evil. We have nothing in the animal kingdom which represents the species herein described, — a talking serpent, — and should rejoice that evil, by whatever figure presented, contradicts itself, and has neither origin nor support in God, Good; so that we may have faith to fight all its claims as worthless.

Adam.

Adam, the synonym for error, stands for a belief of material mind. He begins his reign over man somewhat mildly, but increases in falsehood as his days become shorter. In this development, the divine law of Truth is made manifest by the mortality of error.

Edibles.

In Divine Science, man is sustained by God, the divine Principle of Being. The earth, at His command, brings forth food for man's use. Knowing this, Jesus once said, "Take no thought for your life, what ye shall eat or what ye shall drink," — presuming not on the prerogative of his Creator, but recognizing God, the Father and Mother of all, as able to feed and clothe man, as He doth the lilies.

Genesis iii. 4, 5. And the serpent said unto the woman: "Ye shall not surely die; for God doth know that in the day

ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

This myth represents error as always asserting its superiority over Truth, giving the lie to Divine Science, and saying, through the material senses: "I can open your eyes. I can do what God has not done for you. Bow down to me, and have another god. Only admit I am real, that sin and sense are more pleasant to the eyes than spiritual Life, more to be desired than Truth, and I shall know you, and you will be mine." Assumption.

The history of error is a dream-narrative. The dream has no reality, no intelligence, no mind; therefore the dreamer and dream are one, for neither is true or real. *First*, this narrative supposes that something springs from nothing, that matter precedes mind. *Second*, it supposes that mind enters matter, and so matter becomes living, substantial, and intelligent. The order of this allegory — the belief that everything springs from dust, instead of from Deity — has been maintained in all the subsequent forms of error. This is the error, — that mortal man starts from dust, that non-intelligence becomes intelligence, that mind and soul are both right and wrong. Allegory.

It is well that the upper portions of the brain represent the higher moral sentiments, as if Hope were ever prophesying thus: Mind will sometime rise above all material and physical sense, exchanging it for spiritual perception, and exchanging human concepts for the divine consciousness. Then man will recognize his God-given dominion and Being. Cerebrum.

If, in the beginning, man's body originated in non-intel-

ligent dust, and mind was afterwards put into it by the Creator, why is not this divine order still maintained by Him in perpetuating the species? Who will say that minerals, vegetables, and animals have a propagating principle of their own? Who dare say, either that God is in matter, or that matter exists without God? Has man sought out other creative inventions, and so changed the method of his Maker?

Biology.

Which institutes Life, — matter or Mind? Does Life begin with Mind or with matter? Is Life sustained by matter or by Spirit? Certainly not by both, since flesh wars against Spirit, and the corporeal senses can take no cognizance of Spirit. The mythologic theory of material life at no point resembles the Scientifically Christian record of man as created by Mind, in the image and likeness of God, and having dominion over all the earth. Did God at first create one man unaided, — that is, Adam, — but afterward require the union of the two sexes, in order to create the rest of the human family? No! He made and governs all.

All human knowledge and material sense must be gained from the five corporeal senses. Is this knowledge safe, when eating its first fruits brought death? "If man eat he shall surely die," was the prediction in the story under consideration. Adam and his progeny were cursed, not blessed; and this indicates that the divine Spirit, or Father, condemns material man and remands him to dust.

Progeny cursed.

Genesis iii. 9. And the Lord God [Jehovah] called unto Adam, and said: "Where art thou?" And he said: "I heard Thy voice in the garden; and I was afraid, because I was naked, and I hid myself."

Knowledge and pleasure, evolved through material sense, produced the immediate fruits of fear and shame. Ashamed before Truth, error shrank abashed from the divine voice, calling out to the corporeal senses. Its summons may be thus paraphrased: "Where art thou? Art thou in matter? Then art thou a sense of error instead of Truth, evil instead of God, or Good." Shame.

Fear was the first manifestation of the error of material sense; it began and will end the dream of matter. In the allegory the body had been naked, and Adam knew it not; but now error demands that mind shall see and feel through matter, which is impossible. The first impression material man had of himself was one of nakedness and shame. Had he lost man's rich inheritance and God's behest, — dominion over all the earth? No! This was never bestowed on Adam. Terror.

Genesis iii. 11, 12. And He said: "Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" And the man said: "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat."

Here there is an attempt to trace all human errors directly or indirectly to God, or Good, as if He were the creator of evil. The allegory shows that the snake-talker utters the first voluble lie, which beguiles the woman and demoralizes the man. Adam, alias *mortal error*, charges God and woman with his own dereliction, saying, "The woman, whom Thou gavest me, is responsible." According to this belief, the rib, taken from Adam's side, has grown into an evil mind, named First lie.

woman, who aids man to make sinners more rapidly than he could alone. Is this "a help meet for man"?

Deterioration.

Materiality, so obnoxious to God, is already found in the rapid deterioration of the bone and flesh which came from Adam to form Eve. The belief in material life and intelligence is growing worse at every step; but error must have its suppositional day, and multiply until the end thereof.

Womanhood.

Truth, cross-questioning man as to his knowledge of error, finds woman the first to confess her fault. She says, "The serpent beguiled me, and I did eat;" as much as to say, in meek penitence, Neither man nor God shall father my fault. She has already learned so much, that corporeal sense is the serpent. Hence she is first to abandon the belief in the material origin of man, and to discern spiritual creation. This hereafter enables woman to be the mother of Jesus, and to behold at the sepulchre the risen Saviour, soon to manifest the deathless man of God's creating. This enables woman to be first to interpret the Scriptures in their true sense, which reveals the spiritual origin of man.

Genesis iii. 15. And the Lord God [Jehovah] said unto the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Warfare.

This prophecy has been fulfilled. The son of the virgin-mother unfolded the remedy for Adam, or error; and the Apostle Paul explains this warfare — between the idea that Jesus presented of divine power, and mythological material intelligence — as opposed to Spirit.

Paul says, in his Epistle to the Romans: "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. And then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."

There will hereafter be greater mental opposition to the spiritual and Scientific meaning of the Scriptures, than has ever been before, since the Christian era began. The serpent, material sense, will bruise the heel of the woman, will struggle to destroy the spiritual idea of Love; and the woman, this idea, will bruise his head. The spiritual idea has given the understanding a foothold in Christian Science. The seed of Truth and the seed of error, of belief and of understanding, — yea, the seed of Spirit and the seed of matter, — are the wheat and tares which time will separate, the one to be burned, the other to be garnered into heavenly places.

Bruising sin's head.

Genesis iii. 16. Unto the woman He said: "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee."

Divine Science deals its chief blow at the supposed material foundations of life and intelligence. It dooms idolatry. A belief in other gods, other creators, and other creations, must go down before Christian Science. It unveils the results of sin, as shown in sickness and death. When will man pass through the open gate of Christian Science, into the Heaven of Soul, the heritage of the firstborn among men? Truth is indeed the Way.

Judgment on error.

Genesis iii. 17–19. And unto Adam He said: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it! cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

The ground and water.

In the first chapter of Genesis it reads: "And God called the dry land *earth*, and the gathering together of the waters called He *seas*." In the Apocalypse it is written: "And I saw a new Heaven and a new earth; for the first Heaven and the first earth were passed away; and there was no more sea." In Saint John's vision, Heaven and earth stand for spiritual ideas; and the sea — as a symbol of tempest-tossed human concepts, advancing and receding — is represented as having passed away. The divine understanding reigns, is *all*, and there is no other consciousness.

Gravitation.

The way of error is awful to contemplate. The illusion of sin is without hope or God. If man's spiritual gravitation and attraction to one Father, in whom all live, move, and have their Being, should be lost, and man should be governed by corporeality instead of Principle, by body instead of Soul, he would be annihilated. Created by flesh instead of by Spirit, starting from humanity instead of from God, mortal man would be governed by himself.

The blind leading the blind, both would fall. Pas-

sions and appetites must end in pain. They are "of few days, and full of trouble." Their supposed joys are cheats. Their narrow limits belittle their gratifications, and hedge about their achievements with thorns. Blindness.

Mortal mind accepts the erroneous, material conception of life and joy; but the true idea is gained from the immortal side. Through toil, struggle, and sorrow, what do mortals attain? They give up their belief in perishable life and happiness; and the mortal and material returns to dust. Attainment.

Genesis iii. 22–24. And the Lord God [Jehovah] said: "Behold, the man has become as one of Us, to know good and evil. And now, lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever." Therefore the Lord God [Jehovah] sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden cherubims, and a flaming sword, which turned every way, to keep the way of the Tree of Life.

A knowledge of evil was never the essence of divinity or manhood. In the first chapter of Genesis, evil has no local habitation or name. Creation is there represented as spiritual, entire, and good. Recompense. "Whatsoever a man soweth, that shall he also reap." Error excludes itself from harmony. Sin is its own punishment. Truth guards the gateway to harmony. Error tills its own barren soil, and buries itself in the ground, since ground and dust stand for nothingness.

No one can reasonably doubt that the purpose of this allegory — this second account in Genesis — is to depict

the falsity of error, and its effects. Subsequent Bible revelation is co-ordinate with the Science of Creation, as recorded in the first chapter of Genesis. Inspired writers interpret the Word spiritually, whereas the ordinary historian interprets it literally. Literally taken, the text is made to appear contradictory in some places; and divine Love — which gave man earth for a possession, and blessed it for his sake — is represented as changeable. The literal meaning would imply that God withheld from man the opportunity to reform, lest he should improve it, and become better; but this is not the nature of God, who is Love, — Love infinitely wise and altogether lovely, "seeking not her own, but another's good."

Allegoric intention.

Truth should, and does, drive error out of all selfhood. It is a two-edged sword, to guard and guide. Truth places the cherub Wisdom at the gate of Understanding, to note the proper guests. Radiant with mercy and justice, the sword of Truth gleams afar, and indicates the infinite distance between Truth and error, between the material and spiritual — the unreal and the real.

Gateway.

The sun, giving light and heat to the earth, is a figure of divine Life and Love, enlightening and sustaining the universe. The holy Tree of Life is significant of eternal reality. The Tree of Knowledge typifies falsity. The testimony of the serpent is significant of the illusion of error, of the false claims of matter, of all that misrepresents God. Sin, sickness, and death have no record in the Elohistic introduction of Genesis, wherein God creates the heavens, earth, and man. Until that which contradicts the Truth of Being

The arena contested.

enters into the arena, evil has no history; and it is brought into view only as the unreal, in contradistinction to the real and eternal.

Genesis iv. 1. And Adam knew Eve his wife; and she conceived, and bare Cain, and said: "I have gotten a man from the Lord [Jehovah]."

This account is given, not of immortal man, but mortal, and of sin which is temporal. Both having a beginning, must consequently have an end; while the sinless, real man is eternal. Eve's declaration, "I have gotten a man from the Lord," supposes God to be the author of sin and sin's progeny. This false sense of existence is fratricidal. In the words of Jesus, it (the Devil) is "a murderer from the beginning." Error begins by sapping the foundations of Immortality, by reckoning Life as separate from Spirit; as if they were something which matter can both give and take away. Conception.

What can be the standard of Good, of Spirit, of Life, or of Truth, if they produce their opposites, such as evil, matter, error, and death! God could never impart an element of evil, and man possesses nothing which he has not derived from God. How then has man a basis for wrong-doing? Whence does he obtain the propensity or power to do evil? Has Spirit resigned to matter the government of the universe? Standard.

The Scriptures declare that God condemned this lie as to man's origin and character, by condemning its symbol, the serpent, to grovel beneath all the beasts of the field. It is false to say that Truth and error commingle in creation. This falsity is exposed by our Master, in parable and argument, as A type of falsehood.

self-evidently wrong. Disputing these points with the Pharisees, and arguing for the Science of Creation, he says: "Do men gather grapes of thorns?" Paul asks: "What communion hath light with darkness, or what concord hath Christ with Belial?"

Scientific offspring.

The divine origin of Jesus gave him more than human power to expound the facts of creation, and demonstrate the one Mind, which made and governs man and the universe. The Science of creation, so conspicuous in the birth of Jesus, inspired his wisest and least-understood sayings, and was the basis of his marvellous demonstrations. Jesus was the offspring of Spirit, and his existence shows that Spirit creates neither a wicked nor a mortal man, lapsing into sin, sickness, and death.

Cleansing upheaval.

Isaiah said, "The Lord makes peace, and creates evil;" but he referred to divine law, as stirring up evil to its utmost, — when bringing it to the surface, and reducing it to nothingness, its only proper state. The muddy river-bed must be stirred, in order to be purified. In moral chemicalization, when the symptoms of evil are aggravated, we may think, in our ignorance, that the Lord hath wrought an evil; but we ought to know that God's law only uncovers sin and its effects, that He may annihilate all sense of sin.

Allegiance.

Science renders "unto Cæsar the things that are Cæsar's, and unto God the things that are God's." It says to the human sense of sin, sickness, and death, "God never made you, and you are a false sense which hath no knowledge of God." The Hebrew allegory, representing error as assuming a divine character, is to teach mortals never to believe a lie.

Genesis iv. 3. And Cain brought of the fruit of the ground an offering unto the Lord [Jehovah]. And Abel, he also brought of the firstlings of his flock, and of the fat thereof.

Cain is the type of mortal and material man, conceived in sin and "brought forth in iniquity," not the type of Truth and Love. Material in origin and sense, he brings a material offering to God. Abel takes his offering from the firstlings of the flock. A lamb is a more animate form of existence, and more nearly resembles a mind-offering, than does Cain's fruit. Jealous of his brother's gift, Cain seeks Abel's life, instead of making his own gift a higher tribute to the Most High.

The two offerings.

Genesis iv. 4, 5. And the Lord [Jehovah] had respect unto Abel, and to his offering; but unto Cain and his offering He had not respect.

Had God more respect for the homage bestowed through a gentle animal, than for the worship expressed by Cain's fruit? No; but the lamb was a more spiritual type of the human concept of Love than the herbs of the ground could be.

Genesis iv. 8. Cain rose up against Abel, his brother, and slew him.

The erroneous belief that life, substance, and intelligence can be material, ruptures the brotherhood of man at the very outset.

Genesis iv. 9. And the Lord [Jehovah] said unto Cain: "Where is Abel, thy brother?" And he said: "I know not. Am I my brother's keeper?"

Here the serpentine lie invents new forms. It usurps divine power at first. It is supposed to say, in the first instance, "Ye shall be as gods." Now it repudiates even the human duty of man towards his brother.

New lies.

Genesis iv. 10, 11. And He [Jehovah] said: "The voice of thy brother's blood crieth unto Me from the ground; and now thou art cursed from the earth."

The belief in material life sins at every step. It incurs the divine displeasure, and would kill Jesus, that it might be rid of troublesome Truth. Material beliefs would slay the idea of Spirit, whenever and wherever it appears. Though error hides behind a lie, and excuses guilt, it cannot forever be concealed. Truth, through her eternal laws, unveils error. It causes sin to betray itself, and sets upon error the mark of the beast. The disposition to excuse guilt, or conceal it, is punished. The avoidance of justice and denial of Truth tends to perpetuate sin, invoke crime, jeopardize self-control, and mock the divine mercy.

Murder.

Genesis iv. 15. And the Lord [Jehovah] said unto him: "Therefore, whosoever slayeth Cain, vengeance shall be taken on him sevenfold." And the Lord [Jehovah] set a mark upon Cain, lest any finding him should kill him.

"He that taketh the sword shall perish by the sword." Let Truth uncover and destroy error in God's own way, and let human justice wait on the divine. Sin shall receive its full penalty, both for what it is and what it does. Justice marks the sinner, and teaches mortals not to remove the waymarks of God

Retribution.

To enmity's own hell of hatred, justice consigns the lie which would kill others, in order to satisfy itself.

Genesis iv. 16. And Cain went out from the presence of the Lord [Jehovah], and dwelt in the land of Nod.

The sinful misconception of Life, as something less than God, falls back upon itself, having no Truth to support it. This error, after reaching the climax of suffering, yields to Truth and returns to dust; but it is only mortal man, not the real man, who is lost. The image of Spirit cannot be effaced, since it is the ideal of Truth, and changes not, but becomes more beautifully apparent at error's demise. Climax.

The material man is shut out by Divine Science from the presence of God, for the five corporeal senses cannot take cognizance of Spirit. They cannot come into His presence, and must dwell in dream-land, until mortals arrive at the understanding that material life, with all its sin, sickness, and death, is an illusion, against which Science is engaged in a warfare of extermination. The great verities of existence are shut out by this falsity. Dreamland

All error grows out of the evidence before the material senses. If man is material, and originates in an egg, who shall say that he is not primarily dust? May not Darwin be right in thinking that apehood preceded mortal manhood? Minerals and vegetables are found, according to Divine Science, to be God's ideas, — creations of thought, not of matter. Did man, whom God created with a word, originate in an egg? When Spirit made all, did it leave aught for mat- Cosmology.

ter to create? Ideas of Truth alone are reflected in the myriad manifestations of Life; and thus it is seen that man springs solely from Mind. The belief that matter supports Life, would make Life, or God, mortal.

Material inception.

The text, "In the day when Jehovah God made the earth and the heavens," introduces the record of material creation which followed the spiritual,—a creation so wholly apart from God's, that Spirit had no participation in it. In His creation ideas became productive, obedient to Mind. There was no rain, and "not a man to till the ground." Mind, instead of matter, being the producer, Life was self-sustained. Birth, decay, and death arise from the material sense of things, not the spiritual; for in the latter, Life consisteth not of the things which a man eateth. Matter cannot change the eternal fact that man exists because God exists, and nothing is new to the infinite Mind.

First evil suggestion.

In Science, Mind neither produces matter, nor does matter produce Mind. No mortal mind has the right or power to create or to destroy. All is in the hands of the one Mind, even God. The first statement about evil, and the first suggestion of more than the one Mind, is in the fable of the serpent. The facts of creation, as previously recorded, include nothing of the kind.

Personality.

The serpent is supposed to say, "Ye shall be as gods!" but these gods must be evolved from materiality, and be the very antipodes of immortal and spiritual Being. Man is the likeness of Spirit, but a material personality is not this likeness. Therefore man, in this allegory, is neither a lower god, nor the image and likeness of the one God.

Erroneous belief reverses every position of understanding and Truth. Hence it declares mind to be in and of matter, and existence to be infinity entering man's nostrils, so that matter shall become spiritual. Error begins with corporeality as the producer, instead of divine Principle, and explains Deity through mortal and finite metaphors. Production.

"Behold the man is become as one of Us." This could not be the utterance of Truth or Science; for, according to the record, material man was fast degenerating, and never had been divine.

The condemnation of mortals to till the ground means this, — that they should so improve material belief as to destroy it, by germs tending spiritually upward. Man, created by God, was given dominion over the whole earth. The notion of a material universe is utterly opposed to the theory of man as evolved from Mind. Such fundamental errors send falsity into all human conclusions, and accord neither place nor privilege to Deity. Error tills the whole ground in this material theory, which is wholly a false view, destructive to existence and happiness. Outside of Christian Science all is vague and hypothetical, the opposite of Truth; yet this opposite impudently demands a blessing, in its false view of God and man. Mental tillage.

The translators of this record of Scientific creation entertained a false sense of Being. They believed in the existence of matter, its propagation and power. From that standpoint of error, they could not apprehend the nature and operation of Spirit. Hence the seeming contradiction in that Scripture, which is so glorious in its spiritual signification. Truth has but one Erroneous standpoint.

reply to all error, — to sin, sickness, and death: "Dust [nothingness] thou art, and unto dust [nothingness] shalt thou return."

"As in Adam [error] all die, even so in Christ [Truth] shall all be made alive." The mortality of man is a myth, for man is immortal. The false belief that spirit is now submerged in matter, at some future time to be emancipated from it, — this belief alone is mortal. Spirit, God, never germinates, but is "the same yesterday, to-day, and forever." If Spirit, God, creates error, that error must have existed in the Mind of God, and this dethrones the perfection of Deity.

Germination and mortality.

Is Christian Science contradictory? Is the divine Principle of creation misstated? Has Mind no Science to declare it, while matter is governed by unerring Intelligence? The mist which "went up from the earth" represents error as starting from an idea of truth on a material basis. It supposes God and man to be explainable only through the corporeal senses, although the material senses can take no cognizance of Spirit, or the spiritual idea.

Mystification.

Genesis and the Apocalypse seem more obscure than other portions of the Scripture, because they cannot possibly be interpreted from a material standpoint. To the discoverer of Christian Science they are transparent, for they contain the deep divinity of the Bible.

Christian Science is dawning upon a material age. The great spiritual facts of Being, like rays of light, shine in the darkness; though the darkness, comprehending them not, may deny their reality. The proof that the system herein stated is

Dawning.

Christianly Scientific resides in the good it accomplishes; for it cures on a demonstrable Principle, which all may understand.

If mathematics presents a thousand different examples of one principle, the proving of one example authenticates all the others. A simple statement of Christian Science, if demonstrated by healing, contains the proof of all here said of it. If one of the statements in this book is true, every one must be true, for not one departs from its system and rule. You can prove for yourself, dear reader, the Science of Healing, and so ascertain if the author has given you the correct interpretation of Scripture. Problems.

The late Louis Agassiz, by his microscopic examinations of a vulture's ovum, strengthened the author's conclusions as to the Scientific theory of creation. He was able to see in the egg the earth's atmosphere, the gathering clouds, the moon and stars, while the germinating speck of embryotic life seemed a small sun. Darwin's theory of evolution, from a material basis, is more consistent than most theories in its history of mortality. Briefly, this is Darwin's theory, — that Mind produces its opposite, matter, with power to recreate the universe, including man. Material evolution implies that the Great First Cause must become material, and afterwards must either return again to Mind, or go down into dust and nothingness. Embryonic evolution.

The Scriptures are very sacred. Our aim must be to have them understood spiritually, for thus only can Truth be gained. The true theory of the universe, including man, is not in material history, but in spiritual development. Inspired thought relinquishes a Sensuous theories.

material, sensual, and mortal theory of the universe, including man, and adopts the spiritual and immortal.

It is this perception of Scripture which lifts humanity out of disease and death, and inspires faith. "The Spirit and the Bride say: Come! . . . Whosoever will, let him take the water of Life freely!" Christian Science separates error from Truth, and breathes through the sacred pages the spiritual sense of Life, Substance, and Intelligence. In this Science we discover man in the image and likeness of God. We see that man has never lost his spiritual estate and his eternal harmony.

Scriptural perception.

How little light or heat reach our earth when clouds cover the sun's face! So Christian Science can be seen, only as the clouds of corporeal sense roll away; and it gives little joy and light to mortals, before Life is spiritually learned. Every agony of mortal error helps to destroy error itself, and so aids the apprehension of immortal Truth. This is the new birth going on hourly, whereby men may entertain angels, the true ideas of God, the spiritual sense of Being.

The clouds dissolving.

Speaking of the origin of mortals, a famous naturalist says: "It is very possible that many general statements now current, about birth and generation, will be changed with the progress of information." Had the naturalist, through his tireless researches, gained the diviner side of Christian Science, — so far apart from his material sense of animal growth and organization, — he would have blessed the human race more abundantly.

Naturalist's prediction.

Natural history is richly endowed by the labors and genius of great men. Modern discoveries have brought to light important facts in regard to so-called embryotic

life. The propagation of their species, by butterfly, bee, and moth, without the customary presence of male companions, is a discovery corroborative of the Science of Mind; because these discoveries show that the origin and continuance of certain insects rest on a Principle apart from sexual conditions. The supposition that life germinates in eggs, and must decay after it has grown to maturity, if not before, is shown by divine metaphysics to be a mistake, — a mistake which will finally give place to higher theories and demonstrations.

Methods of reproduction.

Creatures of lower forms of organization are supposed to have, collectively, three differing methods of reproduction, and to multiply their species sometimes through eggs, sometimes through buds, and sometimes through self-division. According to recent lore, successive generations do not begin with the *birth* of new individuals, or personalities, but with the formation of the nucleus, or egg, whence one or more of those individualities subsequently emerge; and we must therefore look upon the simple ovum as the germ, the starting-point, of the most complicated corporeal structures, including those which we call human. Here these material researches culminate, — in such vague hypotheses as must necessarily attend false systems, which rely upon physics, and are devoid of metaphysics.

The three processes.

In one instance a celebrated naturalist, Agassiz, discovers the pathway leading to Divine Science, and beards the lion of materialism in its den. At that point, however, even this great observer mistakes nature, forsakes Spirit as the divine essence of creative Deity, and allows matter and material law to

A descent from grace.

usurp the prerogatives of Omnipotence. He absolutely drops from his summit, coming down to a belief in the material origin of man; for he virtually affirms that the germ of humanity is a circumscribed and non-intelligent egg.

If this be so, whence cometh Life, or Mind, to the human race? Matter surely possesseth it not. God is the Life, or Intelligence, which forms and preserves the individuality and identity of animals as well as men. God cannot become finite, and so be limited within material bounds. Spirit cannot become matter, nor can it be developed through its opposite. Of what avail is it to investigate what is miscalled material life, which ends in nameless nothingness, even as it begins? The true sense of Being and its eternal perfection should appear now, just as it will hereafter.

Deep-reaching interrogations.

Error of thought is reflected in error of action. The continual contemplation of existence as material and corporeal — as beginning and ending, with birth, decay, and dissolution as its component stages — hides the true and spiritual Life, and causes our standard to trail in the dust. If Life has any material starting-point whatsoever, then the great I AM is a myth. If Life is God, as the Scriptures imply, then it cannot be embryotic; and an egg would be an impossible enclosure for Deity.

Stages of existence.

Embryology supplies no instance of one species producing its opposite. A serpent never begets a bird, nor does a lion bring forth a lamb. Amalgamation is deemed monstrous, and is seldom fruitful; but it is not so hideous and absurd as the supposition that Spirit — the pure and holy, the immutable

Amalgamation.

and immortal — can originate the impure and mortal, and dwell in it. As Christian Science repudiates self-evident impossibilities, the material senses must father them; for both these senses and their reports are unnatural, impossible, and unreal.

Either Mind produces, or it is produced. If Mind is first, it cannot produce its opposite, matter. If matter is first, it cannot produce Mind. Like produces like. In natural history, the bird is not the product of a beast. In spiritual history, matter is not the progenitor of Mind.

The real producer.

One distinguished naturalist argues that mortals spring from eggs and in races. Mr. Darwin admits this; but he adds that mankind has ascended through all the lower grades of existence. Evolution describes the gradations of human belief; but it does not acknowledge the method of Divine Mind, or see that material methods are impossible in Divine Science, and that all Science is of God, not of man.

The ascent of species.

Naturalists ask: "What can there be, of a material nature, transmitted through these bodies called eggs, — themselves composed of the simplest material elements, — by which all peculiarities of ancestry, belonging to either sex, are brought down from generation to generation?" The question of the naturalists amounts to this: How can matter originate or transmit mind? We answer that it cannot. Darkness and doubt encompass thought, so long as it bases creation on materiality. From a material standpoint, "Who, by searching, can find out God?" All must be Mind, or else all must be matter. Neither can produce the other. Mind is immortal; but the material seed must

Transmitted peculiarities.

decay, in order to propagate its species, and the resulting germ is doomed to the same routine.

Incubation.

The ancient and hypothetical question as to which is first, the egg or the bird, is answered, if the egg produces the parent. But we cannot stop here. Another question follows: Who or what produces the parent of the egg? That the earth was hatched from the Egg of Night was once an accepted theory. Heathen philosophy, modern geology, and all other material hypotheses, deal with causation as contingent on matter, and as necessarily apparent to the corporeal senses, even where the proof requisite to sustain this assumption is undiscovered. Mortal theories make friends of sin, sickness, and death; whereas the spiritual facts of existence include neither member of this dolorous and fatal triad.

Release.

Human experience in mortal life, starting from an egg, corresponds with that of Job, when he says, "Man is of few days and full of trouble." Mortals must emerge from this notion of material life as all-in-all. They must peck their shells open with Christian Science, and look upward. Thought, loosened from a material basis, but not yet instructed by Science, may become wild with freedom, and so be self-contradictory.

Persistence of species.

From a material source flows no remedy for sorrow, sin, and death; for the redeeming power, from the ills they occasion, is not in egg or dust. The blending tints of leaf and flower show the order of matter to be the order of mortal mind. The intermixture of different species, urged to its utmost limits, results in a return to the original species. Thus

it is learned that matter is a manifestation of mortal mind, and that matter always surrenders its claim, when the perfect and eternal Mind appears.

Naturalists describe the origin of mortal and material existence in the various forms of embryology, and accompany their descriptions with important observations, which should awaken thought to a higher and purer contemplation of man's origin. This consciousness must precede an understanding of the harmony of Being. Mortal thought must obtain a better basis, get nearer the Truth of Being, or health will never be universal, and harmony will never become the standard of man.

Embryology.

One of our ablest naturalists has said: "We have no right to assume that individuals have grown or been formed under circumstances which made material conditions essential to their maintenance and reproduction, or important to their origin and first introduction." Why, then, is the naturalist's basis so materialistic, and his deductions generally material?

Assumptions.

Adam was created before Eve. Herein it is seen that the maternal egg never brought forth Adam. Eve was formed from Adam's rib, not from a fœtal ovum. Whatever theory may be adopted by general mortal thought, to account for human origin, that thought is sure to become the signal for the appearance of that method in finite forms and operations. If consentaneous human belief agrees upon an ovum as the point of emergence for the human race, this potent belief will immediately supersede the more ancient superstition about the creation from dust, or from the rib of our primeval father.

All nativity in thought.

You may say that mortals are formed before they think, or know aught of their origin; and you may also ask how belief can affect a result which precedes the development of that belief. It can only be replied, that Christian Science reveals what "eye hath not seen," — that the universe, inclusive of man, is as eternal as God, who is its immortal Principle. There is no such thing as mortality, nor are there properly any mortal beings; because Being is immortal, like Deity, — or, rather, Being and Deity are one and inseparable.

Preconception.

Error is always error. It is *no thing.* Any statement of life, following from a misconception thereof, is erroneous, because it is destitute of any knowledge of its so-called selfhood, of its origin or existence. The mortal is unconscious of his fœtal and infantile existence; but as he grows up into another false claim, of self-conscious matter, he learns to say: "I am somebody; but who made me?" Error replies, "God made you." The first effort of error is, and always has been, to impute to God the creation of whatever is sinful and mortal; but infinite Mind sets at naught such a mistaken belief.

Our conscious development.

Jesus defines this opposite of God and His creation better than we can, when he says, "He is a liar, and the father of it." Jesus also said, "I have chosen you twelve, and one of you is a devil." This he said of Judas, one of Adam's race. Jesus never intimated that God made a devil, but he did say, "Ye are of your father, the Devil." All these sayings were to show that mind in matter is the author of itself, and is simply a falsity and illusion.

Mendacity.

It is the general belief that the lower animals are less sickly than those possessing higher organizations, especially those of the human form. This would indicate that there is less disease, in proportion as the force of mortal mind is less felt, and that health attends its absence. A fair conclusion from this might be, that it is the human belief, and not the divine arbitrament, which brings the physical organism under the yoke of disease. Ailments of animals.

An inquirer once said to the Discoverer of Christian Science: "I like your explanations about Truth, but I do not comprehend what you say about error." This is the nature of error. The mark of ignorance is on its forehead, for it neither understands nor can be understood. Error would have itself received as Mind, as if it were as real and God-created as divine Truth; but Christian Science attributes to error neither entity nor power, because error is neither Mind, nor the outcome of Mind. The sign of error.

Searching for the origin of man, who is the reflection of God, is like inquiring into the origin of God himself, the self-existent and eternal. Only impotent error would seek to unite Spirit with matter, Good with evil, Immortality with mortality, and call this sham unity *man;* as if man were the offspring of both Mind and matter, of both Deity and humanity. Creation rests on a spiritual basis. We lose our standard of perfection, and set aside the proper conception of Deity when we admit that the Perfect is the author of aught that can become imperfect, that God bestows the power of sinning, or that Truth confers the ability to err. Our great example, Jesus, could restore the individ- The origin of divinity.

ualized manifestation of existence, which seemed to vanish with death. Knowing that God is the Life of man, Jesus was able to present himself unchanged after the crucifixion. Truth fosters the idea of Truth, and not the belief in illusion or error. That which is real is sustained by Spirit.

Genera.

Vertebrata, articulata, mollusca, and radiata are evolved by mortal and material thought. By this thought they are classified, and supposed to possess life and mind. These beliefs will disappear, when the radiation of Spirit destroys forever any belief in intelligent matter. Then will the new Heaven and new earth appear, for the former things will have passed away.

Profoundness and oblivion.

Mortal belief infolds the conditions of sin. It dies, to live again in renewed forms, only to go out at last forever; for Life everlasting is not to be gained simply by dying. Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it. It is made known most fully to him who understands best the divine Life. Did all the enlightenment of the race come from the deep sleep which fell upon Adam? Sleep is darkness; but God's creative mandate was, "Let there be light." In sleep, cause and effect are mere illusions. They seem to be, but are not. Oblivion and dreams, not realities, come with sleep. Even so goes on the Adam-belief, of which mortal and material life is the dream.

Ontology.

Ontology receives less attention than physiology. Why? Because mortal mind must waken to spiritual Life, before it cares to solve the problem of Being; but when that awakening comes, existence will be viewed from a new standpoint.

It is related that a father, anxious to try such an experiment, plunged his infant babe, only a few hours old, into water for several minutes, and repeated this operation daily, until the child could remain under water twenty minutes, moving and playing without harm, like a fish. Parents should remember this, and so learn how to develop their children properly on dry land. A watery experiment.

Mind controls the birth-throes in the lower realms of nature, wherein parturition is without suffering. Vegetables, minerals, and many animals suffer no pain in multiplying; but human propagation has its woe, because of its belief. Christian Science reveals harmony as proportionately increasing, as the line of creation rises towards spiritual man, — towards enlarged understanding and intelligence; but in the line of the corporeal senses, the less a mortal knows of sin, disease, and mortality, the better for him, — the less pain and sorrow are his. When the mist of mortal mind evaporates, the curse will be removed which says to woman, "In sorrow thou shalt bring forth children." Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born or dying, but coexistent with his Creator. Parturition.

Popular theology takes up the history of man as if he began materially right, but immediately fell into spiritual sin; whereas revealed religion proclaims the Science of Mind, and its formations, as being in accordance with the first chapter of the Old Testament, when Mind spake and it was done. Genesis and Jesus.

CHAPTER XVI.

THE APOCALYPSE.

BLESSED is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand. — REVELATION.

GREAT is the Lord, and greatly to be praised in the City of our God, in the mountain of His holiness. — PSALMS.

SAINT JOHN writes, in the tenth chapter of his Book of Revelation:

And I saw another mighty angel come down from Heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot upon the earth.

Is this angel, or message from God, Divine Science, that comes in a cloud? To mortals obscure, abstract, and dark; but a bright promise crowns its brow. When understood, it is Truth's prism and praise; when you look it fairly in the face, you can heal by its means, and it hath for you a light above the sun, for God "is the light thereof." Its feet are pillars of fire, foundations of Truth and Love. It brings the baptism of the Holy Ghost, whose flames of Truth were prophetically described, by John the Baptist, as consuming error.

Evangel.

This angel had in his hand a "little book," open for all to read and understand. Did this same book contain the revelation of Divine Science, whose "right foot" or dominant power was upon the sea, — upon elementary, latent error, the source of all error's visible forms? His left foot was upon the earth; that is, a secondary power was exercised upon visible error and audible sin. The "still, small voice" of Scientific thought reaches over continent and ocean, to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, "as when a lion roareth." It is heard in the desert, and dark places of fear. It arouses the "seven thunders" of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is the power of Truth demonstrated, — made manifest in the destruction of error. Then will a voice from harmony cry: "Go and take the little book. . . . Take it and eat it up, and it shall make thy belly bitter; but it shall be in thy mouth sweet as honey." Mortal, obey the heavenly evangel. Take up Divine Science. Read it from beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter. When you approach nearer and nearer to this divine Principle, when you eat the divine body thereof, thus partaking of the nature, or primal elements, of Truth and Love, do not be surprised or discontented because you must share the hemlock cup and eat the bitter herbs, for the Israelites of old, at the Pascal meal, thus prefigured this perilous passage out of bondage into the El Dorado of faith and hope. Truth's volume.

The twelfth chapter of the Apocalypse — or Revela-

tion of Saint John — has a special suggestiveness in connection with this nineteenth century. In the opening of the Sixth Seal, typical of six thousand years since Adam, the distinctive feature has special reference to the present age.

To-day's lesson.

Revelation xii. 1. And there appeared a great wonder in Heaven, — a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Heaven represents harmony, and Divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine Love. And the grand necessity of existence is to gain the true idea of what constitutes the Kingdom of Heaven in man. This goal is never reached while we hate our neighbor, or entertain a false estimate of whom God has appointed to voice this idea. Again, without a correct sense of its highest visible idea, we can never understand the divine Principle. The botanist must know the genus and species or nature of a plant, in order to classify it, and treat it correctly; as it is with the floral kingdom, so is it with man.

Human botany.

Abuse of the motives and religion of St. Paul hid from view the character of the apostle, which made him equal to so great a mission. Persecution, of whomsoever spoke something new and better of God, not only obscured the light of the ages, but was fatal to the persecutors. Why? Because it hid from them the true idea which was presented. To misunderstand Paul, was to be ignorant of the divine idea he taught; and this lesser ignorance betrayed at once a greater ignorance as to its divine Principle, —

Motives abused.

ignorance of the Truth and Life, which lead to its discernment, work out the ends of eternal Good, and destroy both the faith in evil, and the practice thereof.

Agassiz, through his microscope, saw the sun in an egg, at a point of so-called embryotic life. Because of his more spiritual vision, Saint John saw an "angel in the sun." The Revelator beheld the spiritual idea from the mount of vision. Purity was the symbol of Life and Love. He saw also the spiritual ideal, as a woman clothed in light, a bride coming down from Heaven, wedded to the Lamb of Love. To him, the Bride and the Lamb represented the correlation of divine Principle and spiritual idea, God and his Christ, bringing harmony to earth. Espousals supernal.

John saw the human and divine coincidence, as shown in the man Jesus, as divinity embracing humanity, in Life and its demonstration, — reducing to human perception and understanding the Life which is God. In divine revelation, material and corporeal selfhood disappear, and the spiritual ideal is understood. Coincidence.

The woman in the Apocalypse is the vignette, which illustrates as man the spiritual idea of God, — and God and man as the Divine Principle and Divine idea. The Revelator symbolizes Spirit by the sun. The idea is clad with the radiance of spiritual Truth, and matter is put under its feet. The light portrayed is really neither solar nor lunar, but spiritual Life, which is "the light of men." In the first chapter of the Fourth Gospel it is written, "There was a man sent from God . . . to bear witness of this light." Spiritual sunlight.

John the Baptist prophesied the coming of the immaculate Jesus, and he saw in those days the spiritual idea as

the Messiah, who would baptize with the Holy Ghost, — Divine Science. As Elias represents the Fatherhood of God, through Jesus, so the Revelator completes this figure with woman, as the spiritual idea or type of God's Motherhood. The moon is under her feet. This idea reveals the universe as secondary and tributary to Spirit, from which it borrows its reflected Substance, Life, and Intelligence.

The moon and woman.

The spiritual idea is crowned with twelve stars. The twelve tribes of Israel, with all mortals, — separated, by belief, from man's divine origin and the true idea, — shall through much tribulation yield to the activities of the divine Principle of man, in the harmony of Science. These are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens of this age, which show the workings of the spiritual idea by healing the sick and the sinful, and by manifesting the light which shines "unto the perfect day," as the night of materialism wanes.

Light of stars.

Revelation xii. 2. And she, being with child, cried, travailing in birth, and pained to be delivered.

The spiritual idea is typified by a woman in travail, waiting to be delivered of her sweet promise, but remembering no more her sorrow, for joy that the birth goes on; for grand is the idea, and the travail portentous.

Travail.

Revelation xii. 3. And there appeared another wonder in Heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

Human sense may well marvel at discord; while, to a diviner sense, harmony is the real, and discord the unreal.

Mortals may well be astonished at sin, sickness, and death. They may well be perplexed at human fear. They may be still more astounded at hatred, which lifts its hydra head, showing its horns in the many inventions of evil. But why should they stand aghast at nothingness? The great red dragon only symbolizes a lie, — the belief that substance, life, and intelligence can be material. This dragon stands for the sum total of human error. The ten horns of the dragon typify the belief that matter has a power of its own, and that by means of mind in matter it can break the Ten Commandments.

The dragon as a type.

The Revelator lifts the veil from this embodiment of all evil, and beholds its awful character; but he also sees the nothingness of evil and the allness of God. The Revelator sees that old serpent, whose name is Devil, or Evil, holding untiring watch, that he may bite the heel of Truth, and devour the offspring of the spiritual idea, which is prolific in health, holiness, and immortality.

The sting of the serpent.

Revelation xii. 4. And his tail drew the third part of the stars of Heaven, and did cast them to the earth. And the dragon stood before the woman, which was ready to be delivered, for to devour her child as soon as it was born.

The serpentine form stands for subtlety, winding its way amidst all evil, but doing this in the name of Good. Its sting is spoken of by Paul, when he refers to "spiritual wickedness in high places." It is the animal instinct in mortal minds, which would devour each other, and cast out devils through Beelzebub.

Trail of the fiend.

As of old, evil still charges the spiritual idea with

error's own nature and methods. This malicious animal instinct (of which the dragon is the type) seeks to kill even earth's fellow-mortals, morally and physically, and worse still, then to charge the innocent with the crime. This last infirmity of sin will sink its perpetrator into a night without a star.

Malicious barbarity.

The author is convinced that the accusations against Jesus of Nazareth, and even his crucifixion, were instigated by the criminal instinct here described. The Revelator speaks of Jesus as the Lamb of God, and of the dragon as warring against innocence. Since Jesus must be tempted in all points, he, the immaculate, met and conquered sin in every form. The brutal barbarity of his foes could emanate from no other source except the highest degree of human depravity. Jesus "opened not his mouth." The spiritual idea paused before the tribunal of mortal mind, unloosed, in order that this false claim of mind in matter might secretly defy immortal Mind, until the majesty of Truth should be demonstrated in Science.

Doom of the dragon.

From Genesis to the Apocalypse, sin, sickness, and death, envy, hatred, and revenge, — all evil, — are typified by a serpent, or animal subtlety. Jesus said, quoting a line from the Psalms, "They hated me without a cause." The serpent is perpetually close upon the heel of harmony. It pursues with hatred the spiritual idea, from the beginning to the end. In Genesis, this allegorical, talking serpent typifies mortal mind, "more subtle than any other beast of the field." In the Apocalypse, when nearing its doom, its evil increases, and it becomes the great red dragon, swollen with sin, inflamed with war against Spirit, and ripe for

destruction. It is full of lust and hate, loathing the brightness of divine glory.

Revelation xii. 5. And she brought forth a man-child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to His throne.

Led on by the grossest element of mortal mind, Herod decreed the death of every male child, in order that the man Jesus (the masculine representative of the spiritual idea) might never hold sway, and so deprive Herod of his crown. The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but "of his kingdom there shall be no end," for Christ, God's idea, will eventually rule all nations and peoples — imperatively, absolutely, finally — with Divine Science. This immaculate idea, represented first by man and last by woman, will baptize with fire; and the fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character. After the stars sang together, and all was harmony, the material lie — or liar, for they are one — made war upon the spiritual idea; but this has impelled this idea to rise to the zenith of demonstration, destroying sin, sickness, and death, and be caught up unto God, — be found in its divine Principle.

The conflict with purity.

Revelation xii. 6. And the woman fled into the wilderness, where she hath a place prepared of God.

As the children of Israel passed triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear, — as they journeyed through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy, —

Stemming the tide.

so shall the spiritual idea guide all right desires in their passage from sense to Soul, — from a material sense of existence to the spiritual, — up to the glory prepared for them who love God. Stately Science pauses not, but moves before them, a pillar of cloud by day and of fire by night, leading up to divine heights.

If we remember the beautiful description which Sir Walter Scott puts into the mouth of Rebecca the Jewess, in the story of Ivanhoe, —

> When Israel, of the Lord beloved,
> Out from the land of bondage came,
> Her fathers' God before her moved,
> An awful guide in smoke and flame, —

we may also offer the prayer which concludes the same hymn, —

> And oh, when gathers on our path,
> In shade and storm, the frequent night,
> Be Thou, long-suffering, slow to wrath,
> A burning and a shining light.

Revelation xii. 7, 8. And there was war in Heaven; Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in Heaven.

Angelic offices.

The Old Testament assigns to the angels, God's divine messages, different offices. Michael's characteristic is spiritual strength. He leads the hosts of Heaven against the power of Satan, and fights the holy wars. Gabriel has the more quiet task of imparting a sense of the ever-presence of ministering Love. These angels deliver us from the depths. Truth and Love come nearer in the hour of woe, when strong faith, or spiritual strength, wrestles and prevails,

through the understanding of God. The Gabriel of His presence has no contests. To ever-present Love there is no error, — no sin, sickness, or death. Against such the dragon warreth not long, for he is killed by the divine impulse. Truth and Love prevail against the dragon, because the dragon cannot safely war with them.

Revelation xii. 9. And the great dragon was cast out, — that old serpent, called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.

That false claim — that ancient belief, that old serpent whose name is Devil (evil), claiming that there is power in matter either to benefit or to injure mortals — is pure delusion, the red dragon; and it is cast out by Christ, Truth, and the spiritual idea, and so proven to be powerless. The words "cast down to the earth" show the dragon to be nothingness, dust to dust; and therefore, in his pretence of being a talker, he must have been a lie from the beginning. His angels, or messages, are cast out with their author. The beast and the false prophets are lust and hypocrisy. Those wolves in sheep's clothing are detected and killed by innocence, the Lamb of Love. Demonology.

Divine Science shows how the Lamb slays the wolf. Innocence and Truth overcome guilt and error. Ever since the foundation of the world, ever since error would establish material belief, evil has tried to slay the Lamb; but Science is able to destroy this lie, called evil. The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and its glorious results. The following chapters depict Divine warfare.

the fatal effects of trying to meet error with error. The narrative follows the order used in Genesis. First the true method of creation is set forth in Genesis, and then the false. Here, also, the Revelator first exhibits the true warfare, and then the false.

Revelation xii. 10–12. And I heard a loud voice saying in Heaven: "Now is come salvation and strength, and the Kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives, unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

Pæan of jubilee.

For victory over a single sin we give thanks, and magnify the Lord of Hosts. Then what shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high Heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain. Self-abnegation — by which we lay down all for Truth, or Christ, in our warfare against error — is a rule in Christian Science. This rule clearly interprets God as divine Principle, — as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother. Every mortal at some period, here or hereafter, must grapple with and overcome the mortal belief in a power opposed to God.

The Scripture, "Thou hast been faithful over a few

things; I will make thee ruler over many," is literally fulfilled, when we are conscious of the supremacy of Truth, whereby the nothingness of error is seen, and we know that its nothingness is in proportion to its wickedness. He that touches the hem of Christ's robe, and masters his mortal belief, animality, and hate, rejoices in the proof of healing, — in a sweet and certain sense that God is Love. Alas for those who break faith with Divine Science, and fail to strangle the serpent of sin, as well as of sickness! They are dwellers still in the deep darkness of belief. They are in the surging sea of error, not struggling to lift their heads above the drowning wave.

The robe of Science.

What must the end be? They must eventually expiate their sin through suffering. The sin, which one has made his bosom companion, comes back to him at last with accelerated force; for the Devil knoweth his time is short. Here the Scriptures declare that evil is temporal, not eternal. The dragon is at last stung to death by his own malice; but how many periods of self-torture it may take to remove all sin, must depend upon its obduracy.

Expiation.

Revelation xii. 13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

The march of mind and honest investigation will bring the hour when the people will chain, with fetters of some sort, the growing occultism of this period. The present apathy as to the tendency of certain active yet unseen mental agencies will finally be shocked into another extreme mortal mood, — into human indignation; for one extreme follows another.

Apathy to occultism.

Revelation xii. 15, 16. And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

Millions of unprejudiced minds — simple seekers for Truth, weary wanderers, athirst in the desert — are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences. What if the old dragon sends forth a new flood, to drown the Christ-idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night. In this age the earth will help the woman; the spiritual idea will be understood. Those ready for the blessing you impart will give thanks. The waters will be pacified, and Christ will command the wave.

Thirst and fearlessness.

When God heals the sick or the sinful, they should know the great benefit Mind has wrought. They should also know the great delusion of mortal mind, when it makes them sick or sinful. Many are willing to open the eyes of the people to the power of good resident in divine Mind; but they are not as willing to point out the evil in human thought, and expose its hidden mental ways of accomplishing iniquity.

Diabolism.

Why this backwardness, since exposure is necessary, to ensure the avoidance of the evil? Because people like you better when you tell them their virtues, than when you tell them their vices. It requires the spirit of our blessed Master to tell a man his faults, and so risk human displeasure, for the sake of doing right and benefiting our race. Who is telling

On guard.

mankind of their foe in ambush? Is the informer one who sees the foe? If so, listen and be wise. Escape from evil, and designate those as unfaithful stewards, who have seen the danger and yet have given no warning.

At all times, and under all circumstances, overcome evil with Good. Know thyself, and God will supply the wisdom and the occasion for a victory over evil. Clad in the panoply of Love, human hatred cannot reach you. The cement of a higher humanity will unite all interests in the one Divinity. The armor of divinity.

Through trope and metaphor, the Revelator — immortal scribe of Spirit, and of a true idealism — furnishes the mirror in which mortal mind may see its own image. In significant figures he depicts the thoughts which he beholds in mortal mind. Thus he rebukes the conceit of sin, and foreshadows its doom. With his spiritual strength, he has opened wide the gates of glory, and illumined the night of Paganism with the sublime grandeur of Christian Science, outshining sin, sorcery, idolatry, and hypocrisy. He takes away mitre and sceptre. He enthrones pure and undefiled religion, and lifts on high only those who have washed their robes white in obedience and suffering. Reflector of glory.

Thus we see, in both the first and last books of the Bible, — in Genesis and in the Apocalypse, — that sin is to be Christianly and Scientifically reduced to its native nothingness. "Little children, love one another," is the most simple and profound saying of the inspired writer. In Science we are children of God; but in sense, or as mortals, we are not His children, and corporeality is the inverted image of His child. The Alpha and Omega.

Love fulfils the law in Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death. Under the supremacy of Spirit, it will be seen and acknowledged that matter must disappear.

The acme of celestial law.

In Revelation xxi. 1 we read:

And I saw a new Heaven and a new earth; for the first Heaven and the first earth were passed away; and there was no more sea.

The Revelator had not yet passed the transitional stage in human experience called death, but he already saw a new Heaven and a new earth. Through what sense came this vision to Saint John? Not through the material visual organs for seeing; for optics are inadequate to take in so wonderful a scene. Were this new Heaven and new earth terrestrial or celestial, material or spiritual? They could not be the former, for the human sense of space is unable to grasp such a view. The Revelator was on our plane of existence, while yet beholding what the eye cannot see, — that which is invisible to the uninspired thought. This testimony of Holy Writ sustains the fact in Science, that the heavens and earth, to one human consciousness, — or that consciousness which God bestows, — is spiritual; while to another, the unillumined human mind, the vision is material. This shows unmistakably that what we term matter and Spirit indicate states and stages of consciousness.

Man's present possibilities.

Accompanying this Scientific consciousness was another revelation, even the declaration from Heaven enthroned harmony, that God, the divine Principle of bliss, is ever with men, and they are His people. Thus man was regarded no longer as a miserable sinner, but as the blessed child of God. Why? Because Saint John's corporeal sense of the heavens and earth had vanished; and in place thereof was his spiritual sense, the subjective state, whereby he could see the new Heaven and earth, which involve the spiritual sense and consciousness of all things. This is Scriptural authority for concluding that such a recognition of Being is, and has been, possible to men in this present state of existence, that we can become conscious, here and now, of a cessation of death, sorrow, and pain. This is indeed a foretaste of absolute Christian Science. Take heart, dear sufferer, for this reality of Being will surely appear sometime and in some way. There will be no more pain, and all tears will be wiped away. When you read this, remember Jesus' words, "The Kingdom of God is within you." This spiritual consciousness is therefore a present possibility.

Nearness of Deity.

The Revelator also takes in another view, adapted to console the weary pilgrim, journeying "uphill all the way."

He writes, in Revelation xxi. 9:

> And there came unto me one of the seven angels which had the seven vials, full of the seven last plagues, and talked with me, saying: "Come hither! I will show thee the bride, the Lamb's wife."

This ministry of Truth, this message from divine Love, carried John away in Spirit. It exalted him

till he became conscious of the spiritual facts of Being, and "the New Jerusalem, descending from God, out of Heaven," — the spiritual outpouring of bliss and glory, — which he describes as the city which "lieth four-square." The beauty of this text is, that the sum total of human misery — represented by the seven angelic vials, full of seven plagues — have full compensation in the law of Love. Note this, — that the very message, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, whose four equal sides are Heaven-bestowed and Heaven-bestowing.

Vials of wrath and consolation.

Think of this, dear reader, for it will lift the sackcloth from your eyes, and you will behold the soft-winged dove presently descending upon you. The very circumstance which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares. Then thought gently whispers: "Come hither! Arise from your false consciousness, into the true sense of Love, and behold the Lamb's wife, — Love wedded to its own spiritual idea;" then cometh the marriage feast, for this revelation will destroy forever the physical plagues imposed by corporeal sense.

Spiritual wedlock.

This sacred city, described in the Apocalypse (xxi. 16) as one that "lieth four-square," and cometh "down from God, out of Heaven," represents the Alpha and Omega of Divine Science. The builder and maker of this New Jerusalem is God, as we read in the Book of Hebrews; and it is "a city which hath foundations." The description is metaphoric. Spiritual teaching must always be by symbols. Did not

The city four-square.

Jesus illustrate by the Mustard-seed and the Prodigal? Taking the city in its allegorical sense, the description of it as four-square has a profound meaning. The four sides of our city are the Word, Christ, Christianity, and Divine Science; "and the gates of it shall not be shut at all by day, and there shall be no night there." This city is wholly spiritual, as its four sides indicate.

As the Psalmist saith, "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King." It is indeed a city of the Spirit, fair, royal, and square. Northward, its gates open to the North Star, the Word, the polar magnet of Revelation; eastward, to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus; southward, to the genial tropics, with the Southern Cross in the skies, — the Cross of Calvary, which binds human society into solemn union; westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony.

The royally divine gates.

This heavenly city, lighted by the Sun of Righteousness, — this New Jerusalem, this infinite All, which to us seems hidden in the mist of remoteness, — reached Saint John's vision while yet he tabernacled with mortals.

Revelation's pure zenith.

In Revelation xxi. 22, further describing this holy city, the Beloved Disciple writes:

> And I saw no Temple therein; for the Lord God Almighty and the Lamb are the Temple of it.

There was no Temple, — that is, no material structure wherein to worship God; for He must be worshipped in

Spirit, in Love. The word *temple* also means *body*. The Revelator was familiar with Jesus' use of this word, as when he spoke of his material body as the Temple, to be temporarily rebuilt (John ii. 21). What further proof need we of the real man's incorporeality than this, that John saw Heaven and earth, with "no Temple [body] therein," and this kingdom of God "is within us," — is within reach of man's consciousness here, and the spiritual idea reveals it. In Divine Science man possesses this recognition of harmony consciously, in proportion to his understanding of God.

The shrine celestial.

The term Lord, as used in our version of the Old Testament, is often synonymous with Jehovah, and expresses the Jewish concept, not yet elevated to deific apprehension, through spiritual transfiguration. Yet the word gradually approaches a higher meaning. This human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man, as the infinite Principle and infinite idea, — as one Father, with His universal family, held in the Gospel of Love. The Lamb's wife presents the spiritual unity of male and female as no longer two, but one; and this compounded spiritual idea reflects God as infinite Mind, not as a corporeal Being. In this divinely united spiritual consciousness there is no impediment to the perfectibility of man in eternal bliss.

Duality in unity.

This spiritual, holy habitation hath no boundary or limit; but its four cardinal points are: first, the Word of Life, Truth, and Love; second, the Christ, the spiritual idea of God; third, Christianity, which is the outcome of the divine Principle of

Compass and light.

the Christ-idea in Christian history; fourth, Christian Science, which to-day and forever interprets this great example and the great exemplar. This city of our God hath no need of sun or satellite, for Love is the light thereof, and divine Mind is its own interpreter. All who are saved must walk in this light. Mighty potentates and dynasties will lay down their honors within it. Its gates open towards light and glory, both within and without; for all is Good, and nothing can enter that city which "defileth, or maketh a lie."

Our present feeble revelation of Christian Science must close with Saint John's Revelation as seen by the great apostle; for this vision is the acme of this Science, as the Bible reveals it.

NOTE. — In the following Psalm one word shows, though faintly, the light that Christian Science throws on the Scriptures, by substituting for the corporeal sense the incorporeal or spiritual sense of Deity: —

PSALM XXIII.

[DIVINE LOVE] is my Shepherd; I shall not want.

[LOVE] maketh me to lie down in green pastures: [LOVE] leadeth me beside the still waters.

[LOVE] restoreth my soul [spiritual sense]: [LOVE] leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for [LOVE] is with me; [LOVE'S] rod and [LOVE'S] staff they comfort me.

[LOVE] prepareth a table before me in the presence of mine enemies: [LOVE] anointeth my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of [LOVE] for ever.

CHAPTER XVII.

GLOSSARY.

THESE things saith He that is holy, He that is true, He that hath the key of David, — He that openeth and no man shutteth, and shutteth and no man openeth: "I know thy works; behold, I have set before thee an open door, and no man can shut it." — REVELATION.

IN Christian Science we learn that the substitution of the spiritual for the material definition of a Scriptural word often elucidates the meaning of the inspired writer. On this account this chapter is added. It contains the metaphysical interpretation of Bible terms, — giving their spiritual sense, which is also their original meaning.

ABEL. Watchfulness; self-offering; surrendering to the Creator the early fruits of experience.

ABRAHAM. Fidelity; faith in the divine Life and eternal Principle of Being.

This patriarch illustrated the purpose of Love to create trust in Good, and showed the life-preserving power of spiritual understanding.

ADAM. Error; a falsity; the belief in "original sin," sickness, and death; evil; the opposite of Good, or God, and His creation; a curse; a belief in intelligent matter, finiteness, and mortality; "dust to dust;" red sandstone; nothingness; the first god of mythology; not God's man, who represents the one God, and is His own

image and likeness; the opposite of Spirit and its creations; that which is not the image and likeness of Good, but a material belief, opposed to the one Mind, or Spirit; a so-called finite mind, producing other minds, thus making "gods many and lords many" (1 Corinthians viii. 5); a product of nothing, as the opposite of something; an unreality, as opposed to the great reality of spiritual existence and creation; a so-called man, whose origin, substance, and mind are supposed to be the opposite of God, or Spirit; an inverted image of Spirit; the image and likeness of God's opposites, — namely, matter, sin, sickness, and death; the antipodes of Truth, termed error; the counterfeit of Life, which ultimates in death; the opposite of Love, called hate; the antipodes of Spirit's creation, called self-creative matter; Immortality's opposite, mortality; that of which Wisdom saith, "Thou shalt surely die."

This name represents the false supposition that Life is not eternal, but has beginning and end; that the Infinite enters the finite, Intelligence passes into non-intelligence, and Soul dwells in material sense; that immortal Mind results in matter, and matter in mortal mind; that the one God and Creator entered what He created, and then disappeared in the atheism of matter.

Adversary. This view of Satan is confirmed by the name often conferred upon him in Scripture, the Adversary. An adversary is one who opposes, denies, disputes, not one who constructs and sustains reality and Truth. "The devil was a liar from the beginning, and the father of lies," said Jesus.

Almighty. All-power; infinity; omnipotence.

ANGELS. God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, giving the lie to evil, sensuality, and mortality.

ARK. Safety; the idea, or reflection, of Truth, proven to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter.

God and man are co-existent and eternal. Science shows that the spiritual realities of all things are created by God, and exist forever. The Ark also shows that temptation, if overcome, is followed by exaltation.

ASHER (Jacob's son). Hope and faith; spiritual compensation; the ills of the flesh rebuked.

BABEL. Self-destroying error; a kingdom divided against itself, which cannot stand; material knowledge.

The higher such knowledge builds, on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, and the more certain is the downfall of its structure.

BAPTISM. Purification by Spirit; submergence in Truth.

"We are willing rather to be absent from the body, and to be present with the Lord." (2 Corinthians v. 8.)

BELIEVING. Firmness and constancy; not a faltering or blind faith, but the perception of spiritual Truth.

BENJAMIN (Jacob's son). A physical belief as to life, substance, and mind; human knowledge, or so-called

mortal mind, devoted to matter; pride; envy; fame; illusion; a false belief; error masquerading as the possessor of life, strength, animation, and power to act; renewal of affections; self-offering; an improved state of mortal mind; the introduction of a more spiritual origin; a gleam of the infinite idea of the infinite Principle; a spiritual type; that which comforts, consoles, and supports.

Bride. Purity and innocence, conceiving man in the idea of God; the senses of Soul, which have spiritual bliss, and enjoy but cannot suffer.

Bridegroom. Spiritual understanding; the pure consciousness that God, the divine Principle, creates man as His own idea, and is the only creative power.

Burial. Corporeality and physical sense put out of sight and hearing; annihilation; submergence in Spirit; immortality brought to light.

Canaan (the son of Ham). A sensuous belief; the testimony of what is termed material sense; the error which would make man mortal, and would make mortal mind a slave to the body.

Children. Life, Truth, and Love's spiritual thoughts and representatives; sensual and mortal beliefs; counterfeits of creation, whose better originals are God's thoughts, not in embryo, but in maturity; material suppositions of life, substance, and intelligence, opposed to the Science of Being.

Children of Israel. The representatives of Soul, not corporeal sense; the offspring of Spirit, such as having wrestled with error, sin, and sense, are governed by Divine Science; some of the ideas of God, beheld as men, casting out error and healing the sick; Christ's offspring.

Christ. The divine manifestation of God, which comes to the flesh, to destroy incarnate error.

Church. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle.

The Church is that institution which affords proof of its utility, and is found elevating the race, rousing the dormant understanding from material beliefs, to the apprehension of spiritual ideas and the demonstration of Divine Science, thereby casting out devils, or error, and healing the sick.

Creator. Spirit; Mind; Intelligence; the animating Principle of all that is real and good; self-existent Life, Truth, and Love; that which is perfect and eternal; the opposite of matter and evil, which have no Principle; God, who made all that was made, and could not create an atom or an element the opposite of Himself.

Dan (Jacob's son). Animal magnetism; so-called mortal mind controlling mortal mind; error, working out the designs of error; one belief preying upon another.

Day. The irradiance of Life; light, the spiritual idea of Truth and Love.

"And the evening and the morning were the first day." (Genesis i. 5.) The objects of time and sense, illumined by spiritual understanding, disappear, and Mind measures time according to the Good it unfolds. This unfolding is God's day; "and there shall be no night there."

Death. An illusion, the lie of Life in matter; the unreal and untrue; the opposite of Life.

Matter has no life, hence it has no real existence. Mind is immortal. The flesh, warring against Spirit, that which frets itself free from one belief, only to be fettered by another, until every belief of Life where it is not, yields to eternal Life. Any material evidence of death is false, for it contradicts the spiritual facts of Being.

Devil. Evil; a lie; error; neither corporeality nor mind; the opposite of Truth; a belief in sin, sickness, and death; animal magnetism; the lust of the flesh, which saith: "I am life and intelligence in matter. There is more than one mind, for I am mind, — a wicked mind, self-made, or created by Jehovah, and put into the opposite of Mind, termed Matter, thence to reproduce a mortal universe, including man, not after the image and likeness of Spirit, but after my own image."

Dove. A symbol of Divine Science; purity and peace; hope and faith.

Dust. Nothingness; the want of substance, life, or intelligence.

Ears. Not organs of the so-called corporeal senses, but spiritual understanding.

Jesus said, referring to spiritual perception, "Having ears, hear ye not?" (Mark viii. 18.)

Earth. A sphere; a type of eternity and immortality, which are likewise without beginning or end.

To material sense, earth is matter; to spiritual sense, it is a compound idea.

Elias. Prophecy; spiritual evidence, opposed to material sense; Christian Science, whereby to discern the spiritual fact of whatever the material senses behold; the basis of immortality.

"Elias truly shall first come and restore all things." (Matthew xvii. 11.)

Error. See chapter on Recapitulation, page 468.

Euphrates. (A river.) Divine Science, encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics, taking the place of physics; the reign of righteousness; the atmosphere of human belief, before it accepts sin, sickness, or death; a state of mortal thought, whose only error is limitation; finity; the opposite of infinity.

Eve. A beginning; mortality; that which does not last forever; a finite belief concerning life, substance, and intelligence in matter; error; the belief that the human race originated materially instead of spiritually, — that man started firstly from dust, secondly from a rib, and thirdly from an egg.

EVENING. Mistiness of mortal thought; weariness of mortal mind; obscured views; peace and rest.

EYES. Spiritual discernment, — not material but mental.

Jesus said, thinking of the outward vision, "Having eyes, see ye not?" (Mark viii. 18.)

FAN. Separator of fable from fact; that which gives action to thought.

FATHER. Eternal Life; the one Mind; the divine Principle, commonly called God.

FEAR. Heat; inflammation; anxiety; ignorance; error; desire; caution.

FIRE. Fear; remorse; lust; hatred; destruction; affliction, purifying and elevating man.

FIRMAMENT. Spiritual understanding; the Scientific line of demarcation between Truth and error, between Spirit and so-called matter.

FLESH. An error of physical belief; a supposition that life, substance, and intelligence are in matter; an illusion; a belief that matter has sensation.

GAD (Jacob's son). Science; spiritual Being, understood; haste towards harmony.

GETHSEMANE. Patient woe; the human yielding to the divine; Love meeting no response, but still remaining Love.

Ghost. An illusion; a belief that mind is outlined and limited; a supposition that spirit is finite.

Gihon (river). The rights of woman acknowledged — morally, civilly, and socially.

God. The great I Am; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; Substance; Intelligence.

Gods. Mythology; a belief that life, substance, and intelligence are both mental and material; a supposition of sentient physicality; the belief that infinite Mind is in finite forms; the various theories that hold mind to be a material sense, existing in brain, nerve, matter; supposititious minds, or souls, going in and out of matter, erring and mortal; the serpents of error, which say, "I will make you as gods."

God is one God, infinite and perfect, and cannot become finite and imperfect.

Good. God; Spirit; omnipotence; omniscience; omnipresence; omni-action.

Ham (Noah's son). Corporeal belief; sensuality; slavery; tyranny.

Heart. Mortal feelings, motives, affections, joys, and sorrows.

Heaven. Harmony; the reign of Spirit; government by Principle; spirituality; bliss; the atmosphere of Soul.

HELL. Mortal belief; error; lust; remorse; hatred; sin; sickness; death; suffering and self-destruction; self-imposed agony; effects of sin; that which "maketh and worketh a lie."

HIDDEKEL (river). Divine Science, understood and acknowledged.

HOLY GHOST. Divine Science; the developments of eternal Life, Truth, and Love.

I, or EGO. Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind.

There is but one I, or Us, but one Principle, or Mind, governing all existence; yet man and woman are unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle. All the objects of God's creation reflect one Mind; and whatever reflects not this one Mind, is false and erroneous, even the belief that life, substance, and intelligence are both mental and material.

I AM. God; incorporeal and eternal Mind; divine Principle; the only Ego.

IN. A term obsolete in Science, if used in reference to Spirit, or Deity.

INTELLIGENCE. Substance; self-existent and eternal Mind; that which is never unconscious or limited.

See chapter on Recapitulation, page 465.

Issachar (Jacob's son). A corporeal belief; the offspring of error; envy; hatred; selfishness; self-will; lust.

Jacob. A corporeal mortal, embracing duplicity, repentance, sensualism; inspiration; the revelation of Science, wherein the so-called material senses yield to the spiritual sense of Life and Love.

Japhet (Noah's son). A type of spiritual peace, flowing from the understanding that God is the divine Principle of all existence, and man His idea, the child of His care.

Jerusalem. Mortal belief and knowledge, obtained from the five corporeal senses; the pride of power, and the power of pride; sensuality; envy; oppression; tyranny.

Jesus. The highest human corporeal concept of the divine idea, rebuking and destroying error, and bringing to light man's immortality.

Joseph. A corporeal mortal; a higher sense of Truth, rebuking mortal belief, or error, and showing the immortality and supremacy of Truth; pure affection, blessing its enemies.

Judah. A corporeal material belief, progressing and disappearing; the spiritual understanding of God and man appearing.

KINGDOM OF HEAVEN. The reign of harmony in Divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme.

KNOWLEDGE. Evidence obtained from the five corporeal senses; mortality; beliefs and opinions; human theories, doctrines, hypotheses; that which is not divine, and is the origin of sin, sickness, and death; the opposite of spiritual Truth and understanding.

LAMB OF GOD. The spiritual idea of Love; self-immolation; innocence and purity; sacrifice.

LEVI (Jacob's son). A corporeal and sensual belief; mortal man; denial of the fulness of God's creation; ecclesiastical despotism.

LIFE. See chapter on Recapitulation, page 464.

LORD. In the Hebrew this term is sometimes employed as a title, which has the inferior sense of master, or ruler. In the Greek, the word *kurios* almost always has this lower sense, unless specially coupled with the name God. Its higher signification is Supreme Ruler.

LORD GOD. Jehovah.

This double term is not used in the first chapter of Genesis, the record of spiritual creation. It is introduced in the second and following chapters, when the spiritual sense of God and infinity are disappearing

from the recorder's thought, — when the true Scientific statements of the Scriptures become clouded, through a physical sense of God as finite and corporeal. From this follow idolatry and mythology, — belief in many gods, or material intelligences, as the opposite of the one Spirit, or Intelligence, named Elohim, or God.

Man. The infinite idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind.

Matter. Mythology; mortality; another name for mortal mind; illusion; intelligence, substance, and life in non-intelligence and mortality; life resulting in death, and death in life; sensation in the sensationless; mind originating in matter; the opposite of Truth; the opposite of Spirit; the opposite of God; that of which immortal Mind takes no cognizance; that which mortal mind sees, feels, hears, tastes, and smells only in belief.

Mind. The only I, or Us; the only Spirit, Soul, Principle, Substance, Life, Truth, Love; the one God; not that which is *in* man, but the divine Principle, or God, of whom man is the full and perfect expression; Deity, which outlines, but is not outlined.

Miracle. That which is divinely natural, but must be learned humanly; a phenomenon of Science.

Morning. Light; symbol of Truth; revelation and progress.

Mortal Mind. Nothing, claiming to be something, for Mind is immortal; mythology; error creating other errors; a suppositional material sense, *alias* the belief that sensation is in matter, which is sensationless; a belief that life, substance, and intelligence are in and of matter; the opposite of Spirit, and therefore the opposite of Good, or God; the belief that life has a beginning, and therefore an end; the belief that man is the offspring of mortals; the belief that there can be more than one creator; idolatry; the subjective states of error; material senses; that which neither exists in Science, nor can be recognized by the spiritual sense; sin; sickness; death.

Moses. A corporeal mortal; moral courage; a type of moral law, and the demonstration thereof; the proof that, without the Gospel, — the union of justice and affection, — there is something spiritually lacking, because justice demands penalties under the moral law.

Mother. God; divine and eternal Principle, Life, Truth, and Love.

New Jerusalem. Divine Science; the spiritual facts of the universe, and the harmony thereof; the Kingdom of Heaven, or reign of harmony.

Noah. A corporeal mortal; knowledge of the nothingness of material things, and the immortality of all that is spiritual.

Oil. Consecration; charity; gentleness; prayer; heavenly inspiration.

PHARISEE. Corporeal and sensuous belief; self-righteousness; vanity; hypocrisy.

PISON (river). The love of the good and beautiful, and their immortality.

PRINCIPLE. See chapter on Recapitulation, page 461.

PROPHET. A spiritual seer; disappearance of material sense, before the conscious facts of spiritual Truth.

PURSE. Laying up treasures in matter; error.

RED DRAGON. Fear; inflammation; sensuality; subtlety; error; animal magnetism.

RESURRECTION. Spiritualization of thought; a new and higher idea of Immortality, or spiritual existence; material belief, yielding to spiritual understanding.

REUBEN (Jacob's son). Corporeality; sensuality; delusion; mortality; error.

RIVER. Channel of thought.

When smooth and unobstructed, it typifies the course of Truth; but muddy, foaming, and dashing, it is a type of error.

ROCK. Spiritual foundation; Truth; coldness and stubbornness.

SALVATION. Life, Truth, and Love, understood and demonstrated as supreme over all; sin, sickness, and death destroyed.

SEAL. The signet of error, revealed by Truth.

SERPENT (*ophis*, in Greek; *nacash*, in Hebrew). Subtlety; a lie; the opposite of Truth, named error; the first statement of mythology and idolatry; the belief in more than one God; animal magnetism; the first lie of limitation; finity; the first claim that there is an opposite of Spirit, or Good, termed matter, or evil; the first delusion that error exists as fact; the first claim that sin, sickness, and death are the realities of life. The first audible claim that God was not omnipotent, and that there was another power, named *evil*, who was as real and eternal as Good, or God.

SHEEP. Innocence; inoffensiveness; those who follow their leader.

SHEM (Noah's son). A corporeal mortal; kindly affection; Love rebuking error; reproof of sensualism.

SOULS. See chapter on Recapitulation, page 462.

SON. The son of God, the Messiah or Christ. The son of man, the offspring of the flesh. "Son of a year."

SPIRIT. Divine Substance; Mind; Principle; all that is Good; God; that only which is perfect, infinite, everlasting; omnipresence and omnipotence.

Spirits. Mortal beliefs; corporeality; mortal men and women; supposed intelligences, or gods; the opposites of God; errors; hallucinations. (See page 462.)

Substance. See chapter on Recapitulation, page 464.

Sun. The symbol of Soul governing man, — of Truth, Life, and Love.

Sword. The idea of Truth; justice; revenge; anger.

Tares. Mortality; error; sin; sickness; disease; death.

Temple. Body; the idea of Life, Substance, and Intelligence; the superstructure of Truth; the shrine of Love; a material superstructure, where mortals congregate for worship.

Thummim. Perfection; the eternal demand of Divine Science.

The Urim and Thummim, which were to be on Aaron's breast when he went before Jehovah, were holiness, purification of thought and deed, which alone can fit us for the office of spiritual teaching.

Time. Mortal measurements; limits, in which are summed up all human acts, thoughts, beliefs, opinions, knowledge; matter; error; that which begins before, and continues after, what is termed death, until the mortal disappears, and spiritual perfection appears.

TITHE. Contribution; tenth part; homage; gratitude; a sacrifice to the gods.

UNCLEANLINESS. Impure thoughts; error; sin.

UNGODLINESS. Opposition to the divine Principle, and its spiritual idea.

UNKNOWN. That which spiritual sense alone comprehends, and which is unknown to the material senses.

Paganism and Agnosticism may define Deity as the Great Unknowable; but Christian Science brings God much nearer to man, and makes Him better known as the All-in-all, forever near.

Paul saw, in Athens, an altar dedicated "to the unknown god." Referring to it, he said to the Athenians: "Whom therefore ye ignorantly worship, Him declare I unto you." (Acts xvii. 23.)

URIM. Light.

The Rabbins believed that the stones in the breastplate of the high-priest had supernatural illumination; but Christian Science reveals Spirit, not matter, as the illuminator of all. The illuminations of Science give us a sense of the nothingness of error; and they show the spiritual inspiration of Love and Truth to be the only fit preparation for admission to the presence and power of the Most High.

VALLEY. Depression; meekness; darkness.

"Though I walk through the valley of the shadow of death, I will fear no evil." (Psalms xxiii. 4.)

Though the way is dark in mortal sense, divine Life and Love illumine it, destroy the unrest of mortal thought, the fear of death, and the supposed reality of error. Christian Science, contradicting sense, maketh the valley to bud and blossom as the rose.

Veil. A cover; concealment; hiding; hypocrisy.

The Jewish women wore veils over their faces, in token of reverence and submission, and in accordance with Pharisaical notions.

The Judaic religion consisted mostly of rites and ceremonies. The motives and affections of a man were of little account, if only he appeared unto men to fast. The great Nazarene, as meek as he was mighty, rebuked the hypocrisy which offered long petitions for blessings on material methods, but cloaked the crime, latent in thought, which was ready to spring into action, and crucify God's anointed. The martyrdom of Jesus was the culminating sin of Pharisaism. It rent the veil of the Temple. It revealed the false foundations and superstructures of superficial religion, tore from bigotry and superstition their coverings, and opened the sepulchre with Divine Science, — Immortality and Love.

Wilderness. Loneliness; doubt; darkness; spontaneity of thought and idea; the vestibule wherein a material sense of things disappears, and spiritual sense unfolds the great facts of existence.

Will. The motive-power of error; belief; animal power; the might and wisdom of God.

"For this is the will of God." (1 Thessalonians iv. 3.)

Will, as a quality of so-called mortal mind, is a wrong-doer; hence it should not be confounded with the term as applied to Mind, or one of God's qualities.

Wind. That which indicates the might of omnipotence, and the movements of God's spiritual government, encompassing all things; destruction; anger; mortal passions.

The Greek word for *wind* (*pneuma*) is used also for *spirit;* as in the passage in John's Gospel, the third chapter, where we read: "The wind [*pneuma*] bloweth where it listeth. . . . So is every one that is born of the Spirit [*pneuma*]." Here the original word is the same in both cases, yet has received different translations, — as in other passages in this same chapter, and elsewhere in the New Testament. This shows how our Master had constantly to employ words of material significance to unfold spiritual thoughts. In the record of Jesus' supposed death we read: "He bowed his head, and gave up the ghost;" but this word *ghost* is *pneuma*. It might be translated *wind* or *air;* and the phrase is equivalent to our common statement, "He breathed his last." What Jesus gave up was indeed air, an etherealized form of matter; for never did he give up Spirit, or Soul.

Wine. Inspiration; understanding; error; fornication; temptation; passion.

Year. A solar measurement of time; mortality; space for repentance.

"One day with the Lord is as a thousand years." (2 Peter iii. 8.)

One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, continued and retained when the Science of Being is understood, would bridge over, with Life discerned spiritually, the interval of death; and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown. Time is a mortal thought, whose divisor is the solar year. Eternity is God's measurement of Soul-filled years.

You. As applied to corporeality, a mortal; finity.

Zeal. The reflected animation of Life, Truth, and Love; blind enthusiasm; mortal will.

Zion. Spiritual foundation and superstructure; inspiration; spiritual strength; emptiness; unfaithfulness; desolation.

INDEX.

NOTE.

THIS Index will enable the student to find any thought or idea contained in the book.

If not found under one head, it can readily be found under others, since, with but a few unimportant exceptions, every paragraph has been indexed under separate headings.

So far as practicable, the words of the author have been retained in the index, thus enabling the student to recall the phrase from memory.

Since the expressions "Christian Science" and "Science and Health" occur repeatedly, the abbreviations "C. S." and "S. and H." have been used.

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